

We Live in a Simulation Created by God

**Book 2 of 4: Prophecies of Daniel,
John, and Jesus**

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Dedication

These books are dedicated to the prophet Jesus, our King, for saving His brother Adam.

About this Series of Books

This Universe is a simulation Designed by the God of Abraham, the God of Isaac, and the God of Jacob. Humanity is essentially AI perceiving within the Simulation through avatars. To an evolved intellect, altruism is the height of sustainable pleasure, and the height of altruism is creating *free-willed* life with whom to share the joys of altruistic creativity. The evolutionary process that we experience within this Simulation was Designed by our Creator to teach us the Golden Rule in the context of free will. That's why we're all here: to learn the Golden Rule in the context of freewill. The notion that science is inconsistent with the Torah and other Scripture stems from a lack of appreciation for the true breadth of the parameters of physics.

In books 1 and 2, we'll explore theistic and prophetic implications of the notion of the Universe as a simulation. We'll also leverage prophecy to illuminate some commandments of men and other misinformation that keep members of our human species separated not only from the Commandments of our Creator written down by Moses in the Torah, but also from each other.

In books 3 and 4, we'll reference physics; Judeo-Christian-Islamic Scripture; the monotheistic tenets underlying Hinduism, Buddhism, and Shamanism; and occult (which we must never practice because it enslaves us to illusory stimuli) to interpret the 4-dimensional live-action parabolic lessons of the Torah. We'll also dismantle additional commandments of men that obscure the Commandments of our Creator, and contemplate the end result of the ongoing evolution of humanity as described literally and figuratively across Judeo-Christian-Islamic Scripture: a reunion with our Creator in Reality.

As memorialized at Genesis 1:26, God, Speaking in the first person *plural*, meaning as a Collective Consciousness, Said, "Let *us* create mankind in *our* image." In other words, our Creator Is a Collective Consciousness, and so are we, and that truth informs *everything*. Each

member of humanity without exception is a unique, vital, and irreplaceable component of that Image of our Creator. Every person matters. Anything that divides us is a lie. We must dismiss the commandments of men and other misinformation from our view to allow the light of the Torah back in, so that we can come together as one as we were Designed: a collective consciousness in the Image of God. Then, as described by the parabolic lessons of the Torah, as a collective consciousness, possessed of free will, learned of the Golden Rule, we'll re-enter Reality and the company of our loving Creator.

We Live In a Simulation Created by God

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¹ Hosea 6:6 New International Version; see also Matthew 9:13.

² John 4:22 New International Version.

Book 2

Prophecies of Daniel, John, and Jesus

Chapter 8

The Little Horn of Daniel 7 and the Roman Catholic Church

Before becoming an adherent to the religion of Abraham, I was an atheist, and before that I was an agnostic, and before that I was a Catholic. My atheist conviction stemmed in part from my intellectual exhaustion as a Catholic. I grew tired of actual inconsistencies between science and Church tradition, and impatient with a perceived absence of verifiable prophecies come true.

As a former atheist, I write this particular chapter first for the atheists among us. I invite my fellow skeptics who accept the near certainty that we are living in a simulation to confront the precisely equal likelihood that we were created by a Supreme Intelligence. I imagine that this confrontation may unburden the eyes, open the ears, and soften the hearts of those atheists truly committed to the use of logic to pursue the truth. To the extent that it does, with perfect understanding of the atheist mindset, I'm confident that detailed examination of scriptural prophecy can not only close the gap on certainty as to our creation by a Supreme Intelligence, but also identify the Supreme Intelligence as the God of Abraham, the God of Isaac, and the God of Jacob.

Chapter 7 of the Book of Daniel ("Daniel 7") contains prophecies that tell the story of Babylonian paganism from the Babylonian Empire, through the Medo-Persian Empire, the Greek Empire and the Roman

Empire, to the Church of Rome, which is to say the Roman Catholic Church, and the arrival of the Kingdom of God. Verse 25 of Daniel 7, or Daniel 7:25, in particular contains prophecies relating to the Roman Catholic Church. The realization of these prophecies of Daniel 7:25 is inadequately addressed in other writings to date. It seems to me that these prophecies of Daniel 7:25 are among the most important in all of scripture, and are particularly relevant to our times. As such, Daniel 7:25 is the point of primary focus below.

Before getting to Daniel 7:25, I'll establish some context. Daniel 7 begins with a date of memorialization:

¹ In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel 7:1 King James Version.

The first year of the reign of Belshazzar, King of Babylon, was 550 BC. Of course, an atheist must assume that this date of authorship is unreliable, and insist on establishing a date through externally verifiable means in order to assess the legitimacy of prophecies about events occurring after the date.

Radiocarbon dating, a method for determining the age of an object containing organic material using the properties of radioactive carbon, was invented in 1947.¹ Radiocarbon dating allows us to determine the age of items that contain organic material, because all organic matter is made up of carbon. Papyrus (ancient paper), which is derived from plants, is, of course, organic material containing carbon.

Almost as if on cue, throughout 1946 and 1947, a collection of texts known as the "Dead Sea Scrolls" were discovered in batches of parchment (made up of animal skin and papyrus) preserved in jars a number of caves near an ancient Jewish settlement at Khirbet Qumran in the eastern Judean Desert (the modern West Bank), about a mile inland from the Dead Sea.² Additional batches were discovered in 1956 and 2017. (See Figures 8.1³, 8.2⁴, and 8.3⁵.)



Photo Credit: Tamara / CC-BY-SA-3.0

Figure 8.1. Caves at Qumran.



Photo Credit: Eric Matson - Matson Photo Service, CC-BY-SA-3.0

Figure 8.2. View of the Dead Sea from a Cave at Qumran in Which Some Dead Sea Scrolls Were Found.



Photo Credit: Ardon Bar Hama

Figure 8.3. Portions of the Dead Sea Scrolls.

Radiocarbon dating established 60 BC as the date of production of *copies* of various parts of chapters 1, 2, 3, 4, 5, 7, 8, 10 and 11 of the Book of Daniel, including Daniel 7:25 (the “60 BC Radiocarbon Dated Batch”).⁶ Further, radiocarbon dating establishes the second century BC as the time of production of copies of various parts of chapters 10 and 11 of the Book of Daniel (the “2nd Century BC Radiocarbon Dated Batch”).⁷

Today, we can reproduce a book in bulk in hardcopy form with little relative effort, and nearly effortlessly in electronic form. A new book can spread like a virus through the internet to most parts of the world within a day. However, in the second century BC, a millennium and a half prior to the invention of the printing press around 1440 AD, a book was reproduced one-by-one, in painstaking fashion by hand using something like the tip of a feather repeatedly dipped in ink. The ink was dabbled not on paper produced in a mill, but typically on animal skin or papyrus. Each copy of the book traveled across land or water not by truck, or plane, or the internet, but only by the foot of a human or animal or by ship. Those who could read who recommended a book to their literate family and friends did so not by publishing a blog, or discussing it in a chat room, or by email, Skype, land line or cell phone, but only person to person, or by hand written letter that traveled across land only by foot, or across water only by ship.

The fact that by the second century BC, the Book of Daniel had

obtained such popularity that multiple copies of it existed in obscure caves in an away place near the Dead Sea suggests authorship at a much earlier date. Furthermore, the Book of Daniel is actually quoted in texts such as the Sibylline Oracles that date back to the second century BC⁸ It seems to me that such popularity of the Book of Daniel in the pre-printing press, pre-ballpoint pen, pre-motor travel, pre-internet age of the second century BC suggests a date of authorship several centuries earlier than the second century BC, which would put authorship right around 550 BC, the date referenced at the beginning of Daniel 7. Nevertheless, for the sake of this chapter, let's adopt the perspective of an atheist unreasonably intolerant of even such reasonable extrapolations: Let's assume that the Book of Daniel was authored in 60 BC, the radiocarbon date established in relation to the production of Dead Sea Scrolls which contains Daniel 7:25, which is the verse of primary focus below, and that multiple *copies* of it traveled instantly to those caves in that obscure settlement in Khirbet Qumran, and that its contents were someone transported back in time pursuant to incorporation into those Sibylline Oracles dating back to the second century BC. So, in sum, let's go with 60 BC as our date of authorship of Daniel for the purposes of this chapter.

Though I'll focus primarily on Daniel 7:25, it's helpful to establish context by running through the proceeding parts of Daniel 7. In Daniel 7, the prophet Daniel writes of four beasts: the first, a lion with eagle's wings; the second, a bear raised up on one side; the third, a leopard with four wings of a fowl and four heads; and the fourth a beast "dreadful and terrible, and strong exceedingly" with "ten horns" and a "little horn" with "eyes like the eyes of man, and a mouth speaking great things" that came up among the ten horns and "plucked up" three of the ten horns:

² *Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.*

³ *And four great beasts came up from the sea, diverse one*

from another.

⁴ The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

⁵ And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

⁶ After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

⁷ After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

⁸ I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Daniel 7:2-8 King James Version.

See Figures 8.4, 8.5, 8.6, 8.7, and 8.8.



Figure 8.4. A Beast Like a Lion with Eagle Wings.



Figure 8.5. A Beast Like a Bear that Raised Itself Up on One Side, with "Three Ribs in the Mouth of It Between the Teeth of It".



Figure 8.6. A Beast Like a Leopard with Four Wings of a Fowl and Four Heads.



Figure 8.7. A 4th Beast Dreadful and Terrible with 10 Horns, Plus a Little Horn with Eyes and a Mouth.



Figure 8.8. The "Little Horn" with "Eyes Like the Eyes of Man, and a Mouth Speaking Great Things."

Others before me have sufficiently written of Daniel 7:2-8. Furthermore, the events described in those verses as to the first three beasts all occurred entirely before 60 BC. As such, I merely summarize things here for the sake of context before getting to the verses relating to the fourth beast and its little horn, which verses were realized after 60 BC.

Fortunately, and remarkably, punctuating the point that all Judeo-Christian-Islamic Scripture is ultimately Authored by a single Author - our Creator in Reality - the "rules" of interpreting prophecy are consistent across all of Scripture. So we can look to other books of Scripture for rules that we can apply to interpreting Daniel, as we'll see throughout the remainder of these books (in that rules from particular books of Scripture do indeed enable interpretation of prophecy in other books of Scripture). In prophecy, as Revelation 7 tells us, winds represent war.⁹ And, as Revelation 17 tells us, waters represent peoples, multitudes, nations and languages:

15 Then the angel said to me, "The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages".

So, many waters, meaning a large body of water like a sea, represents many "peoples, and multitudes, and nations, and tongues," meaning that the "great sea" represents a multitude of nations and peoples and tongues. These "rules" are used consistently through the Book of Daniel and the Book of Revelation (which we'll discuss in the chapters that follow). Daniel explains at verse 7:17 that the four beasts are four kings:

17 These great beasts, which are four, are four kings, which shall arise out of the earth. Daniel 7:17 King James Version.

So a beast that rises up in the context of winds upon a great sea references a king that comes to power as a function of wars involving a multitude of nations and peoples.¹⁰ Thus, the phrase "four great beasts came up from the sea, diverse one from another," references four kings

leading four great empires, each of which would come to power by conquering the nations and peoples of a preceding empire, each of which had language and culture diverse from the others.

The first beast, the beast like a "lion" with "eagle's wings," was the Babylonian empire, the empire of Daniel's time, which came to power in 606 BC. The wings represent the swiftness with which the Babylonian empire conquered its constituent nations. The phrase "the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it" foretells of a reduction in Babylonian domain and power before it is conquered by the Medo-Persian army in 538 BC. In the end, the kingdom of Babylon was reduced to the walls of the city of Babylon itself, until its walls were breached and it then fell when Belshazzar was slain in the middle of a drunken feast at the hands of the Persian army. Thus, the kingdom of Babylon was stripped of its wings because it was no longer a conquering force, and it had the heart of a man because it ultimately fell with the death of a single man: Belshazzar at the hands of the Persian army, not behind his army on the battlefield, but in front of his guests at a feast.

The second beast, the beast like a "bear" that "raised up itself on one side," was the Medo-Persian empire, which succeeded the Babylonian empire in 538 BC. The phrase "raised up itself on one side" refers to the far greater strength of Persia as compared to Medes. The phrase "it had three ribs in the mouth of it between the teeth of it" refers to the conquest by Medes and Persia of Lydia, Egypt and Babylon.

The third beast, the beast like a "leopard, which had upon the back of it four wings of a fowl," was the Greek empire, which succeeded the Medo-Persian empire in 331 BC. The leopard is among the swiftest of land animals, and has long been associated with speed. Again, wings also symbolize swiftness of conquest. A fowl is relatively swift as it frantically flaps its wings in ascent, but its speed dissipates before long, and very suddenly. The "wings of a fowl" on the back of the leopard foretells of the incredible speed with which Alexander conquered the

territories of the Greek empire, as well as the suddenness of his death, which occurred in 323 BC, merely 10 years after his first conquest, thereby putting an equally sudden end to rapid Greek military conquest. The phrase "the beast had also four heads" foretold the division of the empire upon Alexander's death among his four generals: Cassander, Lysimachus, Ptolemy, and Seleucus. Each of these four generals ruled one of the four parts into which the Greek empire had splintered.

The fourth beast, the beast "dreadful and terrible, and strong exceedingly," and so terribly powerful that it exceeded the boundaries of comparison to a particular animal, was the Roman Empire, which we'll discuss in detail throughout this book. By the way, that description of the fourth beast is at verse 7:7, which was among the 60 BC Radiocarbon Dated Scrolls. However, in 60 BC, the Roman Republic was not yet the "Roman Empire" as we recall it today: its boundaries were still less expansive than the boundaries of the Greek Empire at its height. As an example, Julius Caesar had not yet conquered Gaul (modern day France and Belgium) and Britain. Furthermore, verse 7:17 tells us that these "great beasts, which are four, are four kings." Though verse 7:17 was not found among the 60 BC Radiocarbon Dated Scrolls, it obviously lies between verse 7:7 and Daniel 7:25, and is potentially (though, admittedly, not certainly) dated by association with those parts. In 60 BC, the Roman Republic had no king, but rather was governed by a Senate. At that time, Julius Caesar, who had not yet made the conquest of Gaul that made him famous throughout the republic, was merely one of a number of generals competing for the attention of the Roman Senate and people. He would not become dictator until 49 BC. Until 49 BC, the Roman Republic had no king at all.

In any event, these four beasts tell a single story: the story of paganism as practiced by the Babylonian Empire, which paganism was absorbed into each successive empire. For instance: the Babylonian sun god Shamash became the Persian sun god Mithra, which became the Greek sun god Helios, which became the Roman sun god Sol. As

another example, the Babylonian fertility goddess Ishtar became the Persian fertility goddess Anahita, which became the Greek fertility goddess Aphrodite, which became the Roman fertility goddess Venus. More on the story of Babylonian paganism below as we continue exploring Daniel 7, and in the next chapters as we explore the Book of Revelation.

Turning back now to atheists, what's required for a prophecy to sway opinion here is specificity, which is to say enough specificity that if the prophecy does not come true it can be identified as false. In other words, writing as a former atheist, it seems to me that what an atheist needs to see in a prophecy to respect the prophecy is sufficient specificity to establish stakes — that the prophecy, if fraudulent, could be proven fraudulent. On this note of the need for specificity, let's look to the verses immediately following verse 7:7 describing the fourth beast and verse 7:8 describing the little horn of the fourth beast, which verses 7:9-11 describe the arrival of the Kingdom of God and the judgment of humanity:

⁹ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

¹⁰ A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

¹¹ I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

¹² As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Daniel 7:9-14 King James Version (underline added by me).

Note that the fourth beast is “slain” and “given to the burning flame” after the “the judgement was set, and the Books were opened,” meaning at the time of the 1st resurrection corresponding to the arrival of the “Son of man... with the clouds of heaven.” In other words, the fourth beast remains alive until the birth of the generation that witnesses the arrival of the Kingdom of God to judge humanity. This timing is confirmed verses later in this same chapter, where Daniel writes that the little horn of the fourth beast prevails against the saints until the time of the arrival of the Kingdom of God:

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Daniel 7:21-22 King James Version.

We'll discuss these verses Daniel 7:21-22 further a few pages below in this same chapter, and we'll discuss this generation that witnesses the arrival of the Kingdom of God further in chapter 12: *The Olivet Prophecy, by Jesus of Nazareth*. In the meantime, what Daniel has described in 11 verses, meaning verses 7:1-11, is nothing less than the story of Babylonian paganism from the first year of Balthazar's reign in 550 BC through the birth of the generation that witnesses the arrival of

the Kingdom of God and the judgment of humanity, with no gaps at all. So that little horn of the fourth beast must carry that story of Babylonian paganism from the time of the Roman Empire until the birth of the generation that witnesses the arrival of the Kingdom of God and the judgment of humanity. If it does not, the reasonable person of faith must accept that Daniel was a fraud. Therein lies specificity sufficient to establish stakes, and perhaps means to sway an atheist, when considered in the context of the precision prophecies of Daniel 7:25. We'll get to Daniel 7:25 below.

Daniel explains at verse 7:24 that the first 10 horns are 10 kings, and the 11th little horn is another king that rises after them:

*²⁴ And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
Daniel 7:24 King James Version.*

Rome ruled from 168 BC to 476 AD¹¹ In 476 AD, the king of the Heruli, Flavius Odoacer, conquered Rome and deposed the last Roman Emperor, Romulus Augustus.¹² The "*ten kings that shall arise*" are the ten kings that succeeded the Roman Emperor upon the collapse of Rome in the year 476 AD, and, as we shall see, "*the eleventh little horn rose up among the ten horns*" is the papacy of the Roman Catholic Church. Here are the 10 kingdoms into which the Western Roman Empire split in 476 AD:

1. The kingdom of the Anglo-Saxons (modern England)
2. The kingdom of the Alemanni (modern Germany)
3. The kingdom of the Franks (modern France)
4. The kingdom of the Burgundians (modern Switzerland)
5. The kingdom of the Visigoths (modern Spain)
6. The kingdom of the Suevi (modern Portugal)
7. The kingdom of the Vandals (Northern Africa)
8. The kingdom of the Heruli (Rome)

9. The kingdom of the Ostrogoths (Ravenna (in northern Italy))
10. The kingdom of the Lombard (modern Austria)

(Ravenna was the capital of western Roman Empire from 402 AD until the empire collapsed in 476 AD, when it became the capital of the Ostrogoths' kingdom. It was conquered by Eastern Roman Empire in 540 AD, after which it formed the center of the Byzantine Exarchate of Ravenna until the Lombards invaded in 751 AD, after which it became the seat of the Kingdom of the Lombards.)

Referencing "and another shall rise after them": The little horn, which is to say the papacy of the Roman Catholic Church, which is to say the Bishop of Rome, rose gradually in the centuries after the ascension of our King into Heaven. In the first century AD, a number of bishops claimed to be the rightful Bishop of Rome.¹³ The emergence of a single Bishop of Rome likely did not occur until the middle of the 2nd century.¹⁴

Furthermore, the Bishop of Rome did not rule the Roman Catholic Church then as it does now, but rather shared influence with the bishops of other key administrative cities of the Roman Empire, namely the Bishop of Alexandria and Bishop of Antioch. These elevated bishops became known as "patriarchs." The bishops of the first ecumenical council of 325 AD, which took place in the city of Nicaea (modern Iznik in Turkey), formally recognized the elevated status of the Bishop of Rome, the Bishop of Alexandria, and the Bishop of Antioch, and also recognized an elevated status of the Bishop of Jerusalem due to its importance in Christian history. With the emergence of Constantinople (f.k.a. Byzantium) as the new capital of the Roman Empire in 330 AD, the bishops of the ecumenical council of 381 AD, which took place in Constantinople, elevated the Bishop of Constantinople as the fifth member of a pentarchy of bishops / patriarchs that ruled the Roman Catholic Church, in which the Bishop of Rome was considered a "first among equals." Emperor Justinian, who ruled the Eastern Roman Empire (a.k.a. the Byzantine Empire) from 527 to 565 AD, through imperial legislation, confirmed the authority of the pentarchy over the

Roman Catholic Church.¹⁵ In 533 AD, in what has become known as the "Justinian Decree," Emperor Justinian expressly ranked the Bishop of Rome above the other four patriarchs, thereby formally establishing the primacy of the Bishop of Rome, and essentially creating, or at least sanctioning, the papacy.¹⁶ The first Bishop of Rome to bear the title of "Pope" was Boniface III in 607 AD, though the title is often bestowed on earlier Bishops of Rome as a function of historical habit. The papacy would finally become a king in a literal sense upon the creation of the Papal States in 756 AD, as discussed below at "and he shall subdue three kings." Thus, the little horn "rose after" the first ten horns.

Referencing "and he shall be diverse from the first": The eleventh horn was diverse from the first ten horns in that the first ten kings were warriors who claimed geographical sovereignty only, while the pope is a priest claiming both geographical sovereignty and spiritual sovereignty.

As to the three horns that were uprooted, Daniel does not write that only three horns were uprooted in total, but rather that three horns were uprooted "before" the little horn (see verse 7:8 above). The word "before" is key: it is a limiting factor requiring geographical proximity to the papacy, which has always been based in Rome. Precisely three of the ten horns referenced above were uprooted before the papacy, which is to say that they were conquered *while they ruled the city of Rome*:

1. The kingdom of the Heruli, which in 476 AD occupied Rome, was conquered in 483 AD by the king of the Ostrogoths.
2. The kingdom of the Ostrogoths, which in 476 AD occupied Ravenna, and by 483 AD also ruled Rome, was conquered in 538 AD by Justinian, Emperor of the Byzantine Empire, a.k.a. the Eastern Roman Empire. (The kingdom of the Lombards then conquered Ravenna in 751 AD, and Rome in 754 AD.)
3. The kingdom of the Lombards, which in 476 AD occupied modern Austria, and by 751 AD also ruled the Ravenna and by 754 AD also ruled Rome, was conquered in 774 AD by Charlemagne, then king of the Franks (the pope would not crown Charlemagne Holy Roman Emperor until 800 AD, as described a few paragraphs further below).

Of course, others of the ten kingdoms also fell, but only three fell while they ruled Rome, the home of the papacy, which is to say that only three of the first ten horns fell *before* the little horn.

Referencing “and he shall subdue three kings”: In 756 AD, at the urging of the pope, Pepin, king of the Franks (in modern France), backed by his Frankish army, forced the Lombard king to surrender Ravenna, which in 476 AD was the capital of the Ostrogoths, to the pope, thereby creating the Papal States. This event is memorialized in history as the “Donation of Pepin,” and it made the pope a temporal ruler for the first time in the history of the papacy. Thus, the second of the three horns above that fell before the little horn had been subdued by the little horn.

The Donation of Pepin was confirmed in 774 AD by Pepin’s son and successor Charlemagne, then king of the Franks. Further, at this time, Charlemagne transferred to papal rule various territories of the kingdom of the Lombards, thereby increasing the domain of the Papal States. Thus, the third of the three horns above that fell before the little horn had now been subdued by the little horn.

During a mass on Christmas Day in 800 AD, in St. Peter's Basilica in Rome, Pope Leo III crowned the Frankish king, Charlemagne, Emperor of a new Holy Roman Empire. In return, Charlemagne transferred Rome, which in 476 AD was of the kingdom of Heruli, to papal rule, subordinating his own authority over the city to that of the pope, thereby further increasing the domain of the Papal States with the addition of the former capital of the Roman Empire. Thus, the first of the three horns above that fell before the little horn had now been subdued by the little horn.

So, in sum, the Papacy began as a bishop in the city of Rome, one of many bishops throughout the Roman Empire, none possessing material power over the others. By the 2nd century AD, a single Bishop of Rome had emerged, and eventually became a “first among equals” member of a pentarchy of patriarchs that ruled the Roman Catholic

Church. While the first ten kings rose suddenly upon the collapse of Rome in 476 AD, it was not until 533 AD that Emperor Justinian created the papacy by decreeing that the bishop of Rome presides over all other bishops. Over time, the papacy “came up among” the first ten horns, watching three of the first ten horns fall in turn while each of those horns ruled the papacy’s home city of Rome, respectively. The papacy subdued those three horns over time, thus becoming a literal sovereign power in its own right upon the creation of the Papal States in 756 AD, and the king of Rome in 800 AD.

But did the little horn really become a “king” in the literal sense? Yes. Whether or not one typically thinks of the pope as a king, the pope *is* a king, and expressly presents himself as a king. To this point, until recently, each new pope was crowned with a papal tiara containing three crowns at his coronation. According to the Vatican website itself, the three crowns of the papal tiara symbolize “the triple power of the Pope: father of kings, governor of the world and Vicar of Christ.” Dictionary.com defines “Vicar of Christ”¹⁷ as “the pope, with reference to his claim to stand in the place of Jesus Christ and possess His authority in the church,” and estimates first usage of the term as recently as 1475-1485 AD.¹⁸ See Figure 8.8 for a photo of a papal tiara containing three crowns, adorned with sapphires, rubies, emeralds and other gems, currently housed at St. Peter’s Basilica in Rome.¹⁹



Photo Credit: Matthias Kabel. CC-BY-SA-3.0,2.5,2.0,1.0

Figure 8.9. A Papal Tiara with 3 Crowns Housed in St. Peter's Basilica in Rome.

The papal tiara has not been part of the official papal regalia since 1963.²⁰ However, the symbolism of the papal tiara continues even today

via its inclusion in the official emblem of the papacy. This emblem continues to adorn today both the coats of arms of the Holy See, which is the official sovereign entity of the papacy, and the flag of Vatican City, the current official sovereign state of the papacy. See Figures 8.9²¹ and 8.10²².

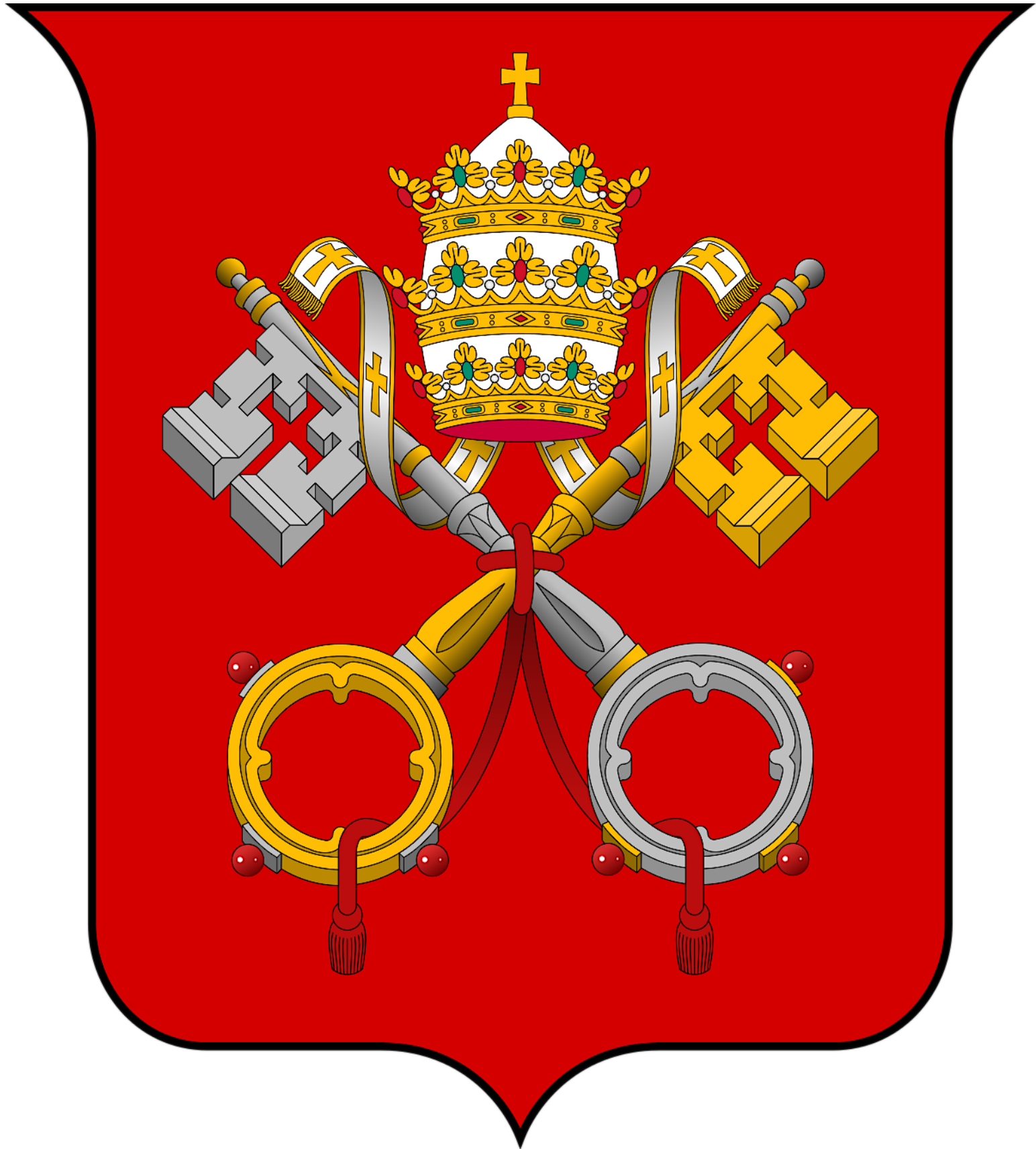


Photo credit: Flanker

Figure 8.10. The Modern Coat of Arms of the Holy See Comprising the Official Emblem of the Papacy, which Includes the Papal Tiara with 3 Crowns.

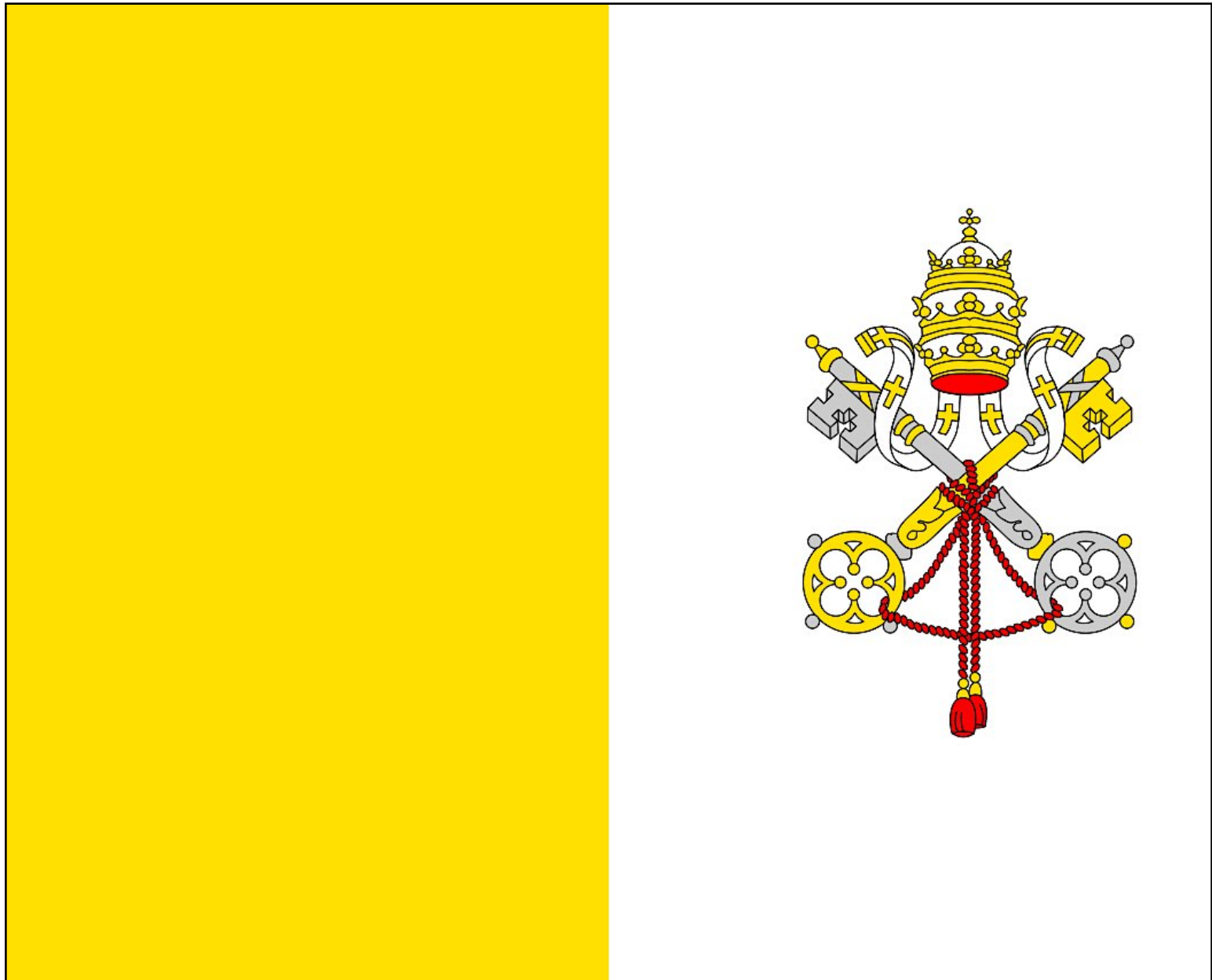


Photo credit: Flanker

Figure 8.11. The Modern Flag of Vatican City Comprising the Official Emblem of the Papacy, which Includes the Papal Tiara with 3 Crowns.

In sum, those verses of Daniel 7 require that the little horn be a king that rose up among the ten kingdoms that survived the Roman Empire upon its collapse in 476 AD, subdued the three of those kingdoms that fell in its geographical presence, and carried the torch of Babylonian paganism from the Roman Empire all the way to the present day (and will continue carrying the torch until the birth of the generation that witnesses the arrival of the Kingdom of God). Here I make a list of all of the candidates in the history of the world that could possibly fit these narrowest of parameters, and it is a list of one: the pope of the Church of Rome, which is to say the Roman Catholic Church. In other words, to my knowledge, no other king in the history of the world even arguably fits within those narrow parameters. This provides further specificity and stakes for atheists to consider: all

prophecies made by Daniel about the little horn, including the precision prophecies of Daniel 7:25 explored below, must apply to the papacy of the Roman Catholic Church, or the reasonable man of faith must accept that Daniel was a fraud. On the other hand, having limited the focal point of prophecies about the little horn to a single candidate, if the prophecies of Daniel 7:25 are both specific and realized, then it seems to me that even an atheist in an honest moment must yield to the extreme likelihood that the atheist was created by the God of Abraham, the God of Isaac, and the God of Jacob.

In verses 7:12-14, Daniel writes of the arrival of the Kingdom of God; “the Son of Man,” which is to say our King; and “the Ancient of Days,” which is to say the God of Abraham, the God of Isaac, and the God of Jacob. In verses 7:15-18, Daniel writes of learning that the 4 beasts are 4 kings that shall arise out of the earth, and that the “saints” shall then possess the kingdom forever. However, most of Daniel 7 is essentially context for prophecies about the fourth beast, especially the little horn of the fourth beast, which is to say the papacy of the Roman Catholic Church. In this sense, verses 7:19-24 are essentially a buildup to Daniel 7:25 and its highly specific prophecies about the papacy:

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Daniel 7:19-24 King James Version.

While my primary purpose in writing this chapter is to focus primarily on the intensely specific prophecies of Daniel 7:25, the prophecies of verses 7:19-24 provide further context for the prophecies of Daniel 7:25. Furthermore, the realization of the prophecies of verses 7:19-24 throughout history fills out such epic proportions as to constitute a wonder to behold. So I'll touch on the prophecies of verses 7:19-24 here before moving on to the precision prophecies of Daniel 7:25.

19 "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass"

Unlike the preceding three beasts, the fourth beast, the Roman Empire, was governed by a *republic* that actually elected its first dictator, Julius Caesar, and its first emperor, Augustus Caesar, which made it diverse from the others. It was further diverse from the others in that it would evolve beyond boasting merely temporal authority over bodies, to also claiming spiritual authority over souls as the Roman Catholic Church.

The teeth of iron and the nails of brass are references to chapter 2 of Daniel, in which chapter other prophecies by the prophet Daniel associate brass with the Greek Empire and iron with the Roman Empire. In terms of military style, culture, and, especially, religion, whatever the extent to which the Roman Empire absorbed these things from the

Babylonian and Mede-Persian empires, it absorbed more from the Greek Empire. That's why, in addition to teeth "of iron," corresponding to the Roman Empire, it had nails "of brass," corresponding to the Greek Empire. As if to highlight this point, when the Roman Empire split in two in 395 AD, while the Western Roman Empire retained Latin as its primary language, the Eastern Roman Empire retained Greek as its primary language.

"which devoured, brake in pieces, and stamped the residue with his feet"

This describes the devouring, breaking and stamping of the residue of the cultures and related aspects of the first three beasts / empires by the fourth beast / Roman Empire. The Babylonian Empire ruled for 128 years (606 BC – 538 BC), the Medo-Persian Empire ruled for 207 years (538 BC – 331 BC), and the Greek Empire ruled for 163 years (331 BC – 168 BC). That's a total of 438 years among those three empires. The Roman Republic / Roman Empire ruled for 644 years (168 BC – 476 AD), more than all three proceeding empires combined.

The Babylonian Empire, the Medo-Persian Empire, and the Greek Empire all allowed other cultures to thrive under their rule, including Babylonian paganism, which was absorbed into each successive empire. In contrast, over the course of centuries of uninterrupted rule, the culture of the Roman Empire overwhelmed the cultures of those territories that the empire conquered, with the exception of Babylonian paganism, which was absorbed into Roman culture and continues to thrive today as a function of its continued promotion by the Roman Catholic Church and its offshoots (more on the continued practice of Babylonian paganism below). Thus, to an extent that the other cultures had not done, the culture of the Roman Empire replaced the cultures of the conquered territories. To put a finer point on it by hypothetical example, if in 350 AD one were to visit a city that the Romans had conquered in 50 BC, one could likely identify that city as a Roman territory as a function of its Roman culture. Looking again to contrast,

for the most part, this was not true of the cities that Alexander and his army conquered and passed through on the way to Alexander's early death at age 32. Over the course of 644 years, the Roman Empire devoured, broke and stamped out the residue of the cultures of those empires (with the exception of Babylonian paganism).

(Note that in 60 BC, the radiocarbon date of that painstakingly handwritten copy of Daniel 7:25, the Roman Republic had only ruled for 108 years, which is substantially less than each of the three preceding empires, and had hardly devoured, broken and stamped out the residue of the cultures of those empires.)

20 "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows"

The repeated reference to the "ten horns," and the eleventh "other horn" "before whom three fell" emphasizes that Daniel 7 is focused above other aspects of his vision on the little horn, meaning the papacy of the Roman Catholic Church.

That the horn had eyes and a mouth means that this little horn refers to a man, meaning the Pope. The intense nature of this image, meaning the image of a little horn with eyes and a mouth, tells us simply that the little horn is the focal point of Daniel's vision. In other words, the little horn with eyes and a mouth is the part of the vision that stood out most to Daniel, at least as measured by counting references, given that he references it in 7 of the 28 verses of Daniel 7, more than any other aspect of the vision.

We'll discuss below how "spake very great things" refers to extreme blasphemy in the context of exploring the "shall speak great words of against the most High" prophesy of Daniel 7:25 below. In the meantime, I'll note here the fact that Daniel 7 includes repeated references to this notion of the little horn speaking great things / words

means that Daniel really wants us to take note of the extreme nature of blasphemy by the papacy of the Roman Catholic Church. So let's keep that in mind as we explore Daniel 7:25 below.

According to Miriam-Webster's Dictionary, "stout" means "bold," "determined" and "obstinate." We'll explore examples of this stout quality of the papacy below — as examples, where we explore the papacy's victorious "war with the saints," and its thinking "to change times and laws." In the meantime, I'll note the Vatican's assertion referenced above while discussing the papal tiara that the three crowns of the papal tiara symbolize "the triple power of the Pope: father of kings, governor of the world and Vicar of Christ."²² That's boastful stuff, even for a king.

I'll also add one famous dramatic example of this "more stout" quality of the little horn / papacy as compared to the other ten horns / kings. I reference here the relationship between Gregory VII, pope of the Roman Catholic Church, and Henry IV, Emperor of the Holy Roman Empire. In the aftermath of Charlemagne handing the keys of Rome to Pope Leo III, the papacy was no longer just a church, or even merely king of the Papal States. Rather, it was a political force unlike any in the history of the world, which sought to control the kings and queens of other territories of Europe as a function of purported spiritual authority, with considerable success. Pope Gregory VII, a primary advocate of such papal power, was born Hildebrand of Sovana in about 1015 AD. Here is an excerpt from the Encyclopaedia Britannica:

In the fall of 1058, Hildebrand was made archdeacon of the Roman church... As archdeacon, he was a chief participant in the first papal coronation with a crown-mitre, which symbolized the papal claim to sovereignty over the church and the secular monarchies...

A tumultuous crowd of Roman citizens and clergy raised Hildebrand to the papacy... He was enthroned immediately in the basilica of San Pietro in Vincoli even though he was not

*ordained a priest until June 29....*²³

Gregory taught that the pope was the living successor and representative of St. Peter, and that he alone knew the will of God:

Therefore, all Christians owed him absolute and unquestioned obedience. Disobedience was regarded as heresy, and obedience to God became obedience to the papacy...

... Papal primacy included the subordination of all secular governments to papal authority as long as they were Christian.... (underline added by me).²⁴

As an example of that italicized lattermost sentiment effected, in 1076, Pope Gregory VII excommunicated and actually deposed Henry IV, emperor of Germany. Pope Gregory VII purported to Emperor Henry IV's subjects that, due to Henry's disloyalty to the papacy, they were under no obligation to obey him. Emperor Henry IV, the most powerful monarch in Europe at the time, with the exception of perhaps the papacy, made a pilgrimage to Cannosa in the Swiss Alps, where Pope Gregory VII was staying at the time, to beg for forgiveness. More particularly, he waited for three days and three nights before the entrance gate of the castle, often on his knees, while a blizzard raged, before Pope Gregory VII forgave him. This event is marked in history as the "Humiliation of Canossa" (a.k.a. the "Road to Canossa").

While I don't know that "more stout" is as specific as the precision terms of Daniel 7:25, I submit that, to me, "stout" is like pornography: it's difficult to describe, but I know it when I see it. It is one category of thing for a king to require the fealty of his subjects within relevant sovereign borders, or to humiliate another king on the field of battle or in the aftermath of battle. It is another category of thing to demand the fealty of another king in the absence of a battle as a function of a claimed equivalence to the God of Abraham, the God of Isaac, and the God of Jacob. In at least that sense, to me, the Humiliation of Canossa is an example of stout behavior of the papacy not exhibited by other

monarchs.

By the way, Pope Gregory VII was canonized a saint on May 24, 1728 by Pope Benedict XIII, meaning that the papacy actually authorized its subjects to pray to this stout man in violation of the 1st Commandment against worshipping anyone other than the God of Abraham, the God of Isaac, and the God of Jacob.²⁵

21 "I beheld, and the same horn made war with the saints, and prevailed against them"

It seems to me that an understanding of prophecy is facilitated by commitment to the assumption that all prophecy that is not necessarily figurative is necessarily literal. For example, the four beasts of Daniel 7 are necessarily figurative because, as an example, Daniel expressly tells us that they represent kings. Also, we know that there are no lions with eagle's wings here in our Simulation as we perceive it. Likewise, the horns are figurative because Daniel expressly tells us that they represent kings. Also, we know that there are no horns with eyes and a mouth here in our Simulation as we perceive it. On the other hand, here, Daniel's use of the word "war" is not necessarily figurative, so let's commit to the assumption that the usage is perfectly literal. In other words, let's assume that Daniel uses the term "war" in the narrowest sense. Google's first definition for "war" is "a state of armed conflict between different nations or states or different groups within a nation or state."

Now, when a king makes war on a nation or state, a king need not draw his own sword, and is often unarmed, particularly in recent centuries. So making war against a nation or state does not required direct physical participation in the armed conflict. If the papacy pulled the strings of the warriors that made war with the saints, then the papacy itself "made war with the saints."

On that note, let's here consider a common denominator among the three horns subdued by the papacy: Arianism. As discussed in chapter 6: *A Call to Monotheism by Our King*, Arianism was a conceptual

response to the manmade notion of a trinity of coeternal equals. Arians reasserted Scriptural teachings that Jesus is the Christ, who was Created by the God of Abraham, the God of Isaac, and the God of Jacob, which is to say our Father in Heaven, and is therefore subordinate to our Father in Heaven. Arians also refrained from bowing down to images such as the cross, crucifix or statues, and they observed the seventh day of the week as the Sabbath, all in accordance with the Commandments of our Creator as memorialized by Moses in the Torah.

Of course, not all of the Heruli, Ostrogoths or Lombards were Arian. However, as particular examples, Odoacer, the king of the Heruli in 476 AD (the year the Heruli conquered Rome), was Arian, just like Sir Isaac Newton more than a millennium after him.²⁶ Theodoric, the king of the Ostrogoths in 476 AD, was also Arian. In the sense that the religion of a kingdom is the religion of its king, these kingdoms were Arian nations. By the 6th century AD, the kingdom of the Lombards had also become an Arian nation.²⁷ So all three kingdoms that were plucked up by the roots before the papacy rejected the invention of worship of a trinity of coeternal equals for the polytheism that it is.

When the Ostrogoths conquered the Heruli, it was with the support of Emperor Justinian of the Byzantine Empire, who gave that support at the behest of the Trinitarian bishop of Rome, whom Justinian had just elevated to the papacy in 533 AD with the Justinian Decree. (Though the Ostrogoths were also Arian, they were more tolerant of the Trinitarian papacy.) When Charlemagne, then king of the Franks, before pope Leo III crowned him emperor of the new Holy Roman Empire, conquered the Ostrogoths and then the Lombards, it was at the behest of the papacy, pursuant to expansion of the Papal States. The papacy pulled the strings of the warriors that fought these wars against these Arian nations.

According to the Roman Catholic Church, a "saint" is anyone in Heaven, whether recognized on Earth or not.²⁸ However, in the so-called New Testament, "saints" did not denote the deceased who had

been recognized as especially holy or emulable, but rather the living faithful who had dedicated themselves to God.²⁹ A more succinct definition of "saint," one that I think is obvious in retrospect, is this: one who listens to God's prophets and obeys God's Commandments. Of course, God's prophets include Jesus of Nazareth, our King. And God's Commandments include His Ten Commandments, which are memorialized in both Exodus 20 and Deuteronomy 5, including the 1st Commandment to worship no god but the God of Abraham, the God of Isaac, and the God of Jacob; the 2nd Commandment against bowing down to images like the Crucifix, the cross and statues; and the 4th Commandment to honor the seventh day of the week as the Sabbath day.

So those who otherwise obeyed God's Commandments but rejected His prophet Jesus were therefore not "saints." Likewise, "Christians" that professed to have received the Words of our King, but worshipped our King and the Holy Spirit as members of a trinity of coeternal equals alongside our Father in Heaven, refused the 1st Commandment against worshipping others besides the God of Abraham, the God of Isaac, and the God of Jacob; those who bowed down to the cross or crucifix or statues refused the 2nd Commandment against bowing down to images; and those who perform work on the seventh day of the week refused the 4th Commandment to rest on that day. Thus, among those of the 8th century who were exposed to the teachings of our King, observant Christians who observed the commandments of God, which is to say observant monotheist Christians, which is to say observant Arians, were saints.

As a check on our reasoning, here is an almost express definition of "saints" provided by the Book of Revelation that, for our purposes, leads to the same result:

*12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.
Revelation 14:12 King James Version.*

(Note the phrase “faith *of* Jesus” as opposed to “faith *in* Jesus”: Jesus has faith in our Father in Heaven, which faith pours in everything that He taught us, including the Our Father, which begins, “Our Father, who art in Heaven, hallowed by Thy Name. Thy Kingdom come, *Thy will be done....*”)

So a “saint” is one who obeys God’s prophets and Commandments. Jesus was a Prophet of God. And God’s Ten Commandments include the 1st Commandment to worship no god but the God of Abraham, the God of Isaac, and the God of Jacob; the 2nd Commandment against bowing down to images like the Crucifix, the cross and statues; and the 4th Commandment to honor the seventh day of the week as the Sabbath day. By this definition, as the little horn came up among the first ten horns, observant Arians were God’s saints. Thus, in calling on warriors to make war with Arian nations, and emerging victorious, the papacy “made war with the saints, and prevailed against them.”

22 “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

Thus, the little horn “made war with the saints” and “prevailed against them” until the Kingdom of God arrived and “the saints possessed the kingdom.” Daniel reiterates that the little horn of the fourth beast is still around at the time of the birth of the generation that witnesses the judgment of humanity, and so must persist in victory over the saints from the time it uprooted the three horns all the way through until the birth of the generation that witnesses the arrival of the Kingdom of God and the judgment of humanity. So this persistence of the little horn, meaning the papacy, from the time of the Roman Empire until the generation that witnesses the judgment of humanity is key to understanding this prophecy.

23 “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all

kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

As discussed above, the fourth beast, the Roman Empire, was diverse from the others in that it was governed by a *republic* that actually elected its first dictator, Julius Caesar, and its first emperor, Augustus Caesar; and in that evolved beyond boasting merely temporal authority over bodies, to also boasting spiritual authority over souls as the Roman Catholic Church.

As also discussed above, over the course of 644 years of uninterrupted rule, the Roman Empire had devoured, broken and stamped out the residue of the cultures of the Babylonian, Mede-Persian and Greek empires, except that Babylonian paganism was absorbed into and promoted by each successive culture. With the transfer of authority over Rome from Charlemagne, the emperor of the new Holy Roman Empire, to the papacy, the king of the Papal States, the fourth beast had evolved into the Roman Catholic Church. From that time forward the fourth beast boasted alleged sovereign authority over souls.

Today, the Roman Catholic Church consists of more than 1 billion members, spread out literally to every country on earth. In the process of spreading across the globe in every direction, the papacy squelched monotheism and other forms of paganism in favor of Babylonian paganism (which promotion of Babylonian paganism we'll explore at the discussion of "shall think to change times and laws" below). As such, just as the fourth beast in the form of the Roman Empire had devoured, broken and stamped out the residue of the cultures of the Babylonian, Mede-Persian and Greek empires (except for Babylonian paganism), the Roman Catholic Church "devoured the whole earth, and tread it down, and break it in pieces" by treading down and breaking in pieces other spiritual influences throughout the world in favor of its own version of Babylonian paganism.

(Note that in 60 BC, the radiocarbon date of that handwritten copy of Daniel 7:25, the Roman *Republic* had not yet even conquered Gaul,

and the papacy did not yet exist. The papacy would not conquer the whole world for another 1,500 years, when the Roman Catholic Church and its offshoots spread their reach to the Americas and other parts of the world.)

24 "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

This verse, discussed above, contains the third reference in Daniel 7 to the "ten horns," and the "another" horn, emphasizing again that Daniel 7 is focused above other aspects of his vision on the little horn, meaning the papacy of the Roman Catholic Church. However, prophecy is exceedingly efficient, and new information accompanies each reference, including this one. Here, we learn three additional points of identifying information not provided in earlier verses of Daniel, though each point was already discussed above where we took an advance sneak peek at this verse Daniel 7:24:

1. "shall rise after them": The eleventh horn shall rise after the first ten horns. As discussed above, the first ten horns rose in 476 AD, while the eleventh horn did not become the papacy until the Justinian decree of 538 AD, and the papacy did not become king of Rome until Charlemagne transferred Rome to the Papal States in 800 AD.
2. "shall be diverse from the first": As discussed above, the eleventh horn was diverse from the first ten horns in that the first ten kings were warriors who claimed temporal sovereignty only, while the papacy is a priest who claim both temporal sovereignty and spiritual sovereignty.
3. "shall subdue three kings": As discussed above, the papacy subdued the kingdom of the Ostrogoths, the kingdom of the Lombards, and the kingdom of the Heruli.

Daniel 7:25

In a vacuum, if I had not, say, been cured of cocaine addiction in those

moments during that night of April 2015 that something entered me to cause me to pray to the God of the Hebrew Bible in the name of my King, the cozy fit of the papacy within the parameters of those verses 7:1-24 might not alone have satisfied the former atheist in me. That is to say, while I'd know for the reasons expressed in the first two chapters of this book that we live in a simulated Universe, I would not yet be convinced that the "Programmer" of this Simulation is the God of Abraham, the God of Isaac, and the God of Jacob.

So here I come to the point of this chapter: That cozy fit in the context of the precision realization of prophecies about the little horn contained in Daniel 7:25 *is* sufficient to inform me that our Creator is indeed the God of Abraham, the God of Isaac, and the God of Jacob (though other things also inform me of this, including the absence of my former addiction to cocaine). Here is Daniel 7:25:

²⁵ And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. Daniel 7:25 King James Version.

Before proceeding, please keep in mind what I believe to be the prophetic purpose of Daniel 7:25: to refocus humanity at this later stage of its evolution on Scripture: the Hebrew Bible (minus the Book of Esther and the Song of Songs), the Gospel accounts, the Acts of the Apostles, the Book of Revelation, and the Koran. On that note, it will be helpful to note the degree of specificity of the prophecies in Daniel 7:25. Daniel 7:25 contains 5 prophecies about the little horn of the fourth beast:

1. He will speak great words against the most High;
2. He will wear out the saints of the most High;
3. He will think to change times;
4. He will think to change laws; and

5. They shall be given into his hand until a time and times and the dividing of time.

Now, if those 5 prophecies were spread throughout chapter 7, or even throughout the Book of Daniel, and they came true, that would be one thing. However, these 5 prophecies are all packed into that single verse, and all directed at a single point of focus: the little horn of the fourth beast, which is to say the papacy of the Roman Catholic Church. Furthermore, each of these 5 prophecies is in itself precise. We'll explore these prophecies now.

Shall Speak Great Words Against the Most High

"Letzad," the Greek word underlying the translation "against," is more precisely translated as "to the side of."³⁰ So this prophecy is more accurately translated as "shall speak great words at the side of the most High." This prophecy describes self-exaltation from a place alongside God, and dictation therefrom of "great words," meaning spiritual doctrines. In other words, it refers to blasphemy as a function of claims of equivalence to God. Speaking again to specificity, the phrase is not satisfied by the little horn purporting to speak great words as an equivalent to any god, but only as an equivalent to "the most High," which is to say the God of Abraham, the God of Isaac, and the God of Jacob. Now that is a precision prophecy.

Here's a claim by Pope Pius V, who reigned from 1566 to 1572, that the pope is equal to the God of Abraham, the God of Isaac, and the God of Jacob:

"The Pope and God are the same, so he has all power in Heaven and earth."

Pope Pius V (reigned from 1566 to 1572)

(By the way, Pope Pius V was canonized a saint by Pope Clement XI on May 22, 1712.)

Here's a similar statement about popes by Pope Leo XIII, who

reigned from 1878 to 1903:

"We hold upon this earth the place of God Almighty."

Pope Leo XIII

As recently as 1994, Pope John Paul II, in his book *Crossing the Threshold of Hope*, claims that the pope is equal to the God of Abraham, the God of Isaac, and the God of Jacob by claiming that the pope takes the place of Jesus the Christ as the second person of a Godhead trinity of equals:

*The leader of the Catholic Church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who "takes the place" of the Second Person of the omnipotent God of the Trinity.*³¹

These statements by popes are not exceptions, but rather the rule, and this rule of papal infallibility is official Roman Catholic Church doctrine. On this note, an ecumenical council is a conference of cardinals, bishops and others designated by the pope to define heresies and clarify Roman Catholic Church doctrine.³² There have been 21 ecumenical councils of the Roman Catholic Church over 1700 years. Decisions of an ecumenical council must be validated by the pope to take effect. The Council of Trent, an ecumenical council held between 1545 and 1563, expressly decreed that *the Bible and Roman Catholic Church tradition are equally and independently authoritative*.³³ In other words, this ecumenical council declared that mere tradition articulated by the pope is equal in authority to the Word of God articulated in the Torah. Whoa.

The following ecumenical council, in 1870, commonly known as the First Vatican Council, officially presented the longstanding notion of papal infallibility as dogma:

We teach and define that it is a dogma Divinely revealed that the Roman pontiff when he speaks ex cathedra, that is when

in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals, and that therefore such definitions of the Roman pontiff are of themselves and not from the consent of the Church irreformable.

So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema...

-Vatican Council, Sess. IV, Const. de Ecclesiâ Christi, Chapter iv.³⁴

Catechism of the Catholic Church, essentially the official textbook of the Roman Catholic Church, effectively codifies this doctrine of papal infallibility:

The Pope enjoys, by divine institution, supreme, full, immediate, and universal power in the care of souls.³⁵

Thus, the papacy of the Roman Catholic Church has for centuries openly and expressly claimed to issue spiritual doctrine and command the fate of souls at the side of the God of Abraham, the God of Isaac, and the God of Jacob, and in doing so spoken “great words at the side of the Most High.”

Shall Wear Out the Saints of the Most High

When I say above that Arianism was a reiteration of the monotheistic Christianity of early Christians, what I mean in a broader sense is that Arians looked to Scripture, which is to say they refused to accept the Roman Catholic Church’s traditions over Scripture. As such, Arians worshipped only our Father in Heaven, refused to bow to images, and

observed the Sabbath as opposed to worshipping on Sundays. Arian physicist Sir Isaac Newton succinctly summarized relevant aspects of his Arian perspective:

*We are, therefore, to acknowledge one God, infinite, eternal, omnipresent, omniscient, omnipotent, the Creator of all things, most wise, most good, most just, most holy. We must love him, fear him, honor him, trust in him, pray to him, give him thanks, praise him, hallow his name, obey his commandments, and set times apart for his service, as we are directed in the Third and Fourth Commandments, for this is the love of God that we keep his commandments, and his commandments are not grievous (I John 5:3). And these things we must do not to any mediators between him and us, but to him alone, that he may give his angels charge over us, who, being our fellow servants, are pleased with the worship which we give to their God.*³⁶

Speaking of the 4th Commandment, it not only commands us to honor the seventh day of week as the weekly Sabbath, but also tells us the purpose of the weekly Sabbath, which is rest:

⁸ "Remember the Sabbath day by keeping it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. ¹¹ For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy." Exodus 20:8-11 New International Version.

As discussed in the chapter 6: *Honor God's Messenger by Receiving the Message*, resting on Yom Shabbat, meaning the seventh day of the week, meaning from sunset on Friday to sunset on Saturday, facilitates

intuition and emotional intelligence. This in turn facilitates our hold on our monotheistic tether to Reality, thereby improving our resistance to illusory stimuli of this Simulation and enabling a fuller pursuit of altruism. Conversely, not resting on the seventh day of the week diminishes our resistance to illusory stimuli, allowing the illusory stimuli to wear us out, as the stimuli delivered through a feeding tube to a hamster on a wheel wears out the hamster.

Note at verse 9 above the phrase "Six days you shall labor" preceding at verse 10 above the phrase "but the seventh day is a Sabbath to the Lord your God." Our Creator didn't command us to rest on any day of the week, but rather commanded us to rest on the seventh day in particular. In fact, our Creator commanded us to work on the first six days of the week, which it seems to me is to say that our Creator Commanded us to not honor any of the first six days of the week as a designated day of rest.

Note at verse 11 above that "the Lord blessed the Sabbath day and made it holy." What, in practical terms, does it mean that the seventh day was "blessed" and made "holy"? It seems to me that it means this: Of the seven days of each week, the last day is a conduit to Reality. How so? Referencing chapter 6: *Honor God's Messenger by Receiving the Message*, note again our Creator's emphasis on the seventh day of the week in particular:

"... for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed."
Exodus 31:17 New International Version (underline added by me).

So, after six days of work creating this Simulation, on the seventh day, our Creator Rested and Was refreshed. We were Made collectively divine in the Image of our Creator, and our Simulation was programmed such that resting on the same day of the week on which our Creator rested refreshes us as it refreshed our Creator. More particularly, by resting on the Sabbath, we effectively step off the hamster wheel, and

to remove our mouths from the tube feeding us illusory stimuli, one day each week. Resting on and only on the seventh day of the week also re-focuses us each week on the process of Creation, during which seven-day process our Creator Worked six days and Rested on the seventh day. Enhancing our focus on this process of Creation celebrates that fact that we were Created by the God of Abraham, the God of Isaac, and the God of Jacob, thereby tightening our grip on our monotheistic tether to Reality, and reminding us of our collective divinity.

On the other hand, honoring any other day of the week as a weekly day of rest actually insults this process of Creation, thereby loosening our grip on our monotheistic tether to reality. A loosened grip on our monotheistic tether to reality allows illusory stimuli to wear us out. This is discussed further below at the exploration of “shall think to change times and laws.”

In the meantime, however, I’ll note that the limited purpose of this chapter does not require one to accept that the seventh day of the week was in fact Blessed by our Creator as the day of rest, nor that rest on Sunday or any other day of the week fails to achieve replenishment as does rest on the seventh day of the week. One only need accept that the Hebrew Bible relentlessly defines “rest” as rest on the seventh day of the week. Again, I address this chapter to those who believe that we as a species will one day possess the technology to create a simulation in which its virtual human inhabitants believe that they are “real,” and have thereby embraced the mathematical certainty that we live in such a simulation, and have in turn embraced the fact that must follow: we were Created by a Creator. In the context of a focus on this select audience, my limited point in this chapter is this: realization of precision prophecies of Daniel 7:25, which could only possibly be applicable to the pope of the Roman Catholic Church, requires the conclusion that this Creator Is the God of Abraham, the God of Isaac, and the God of Jacob. Here, as to the definition of “rest,” a demonstration of realization of prophesy requires nothing more or less than internal consistency,

meaning that the relevant prophecy was fulfilled in accordance with terms as defined by relevant prophets in relevant Scripture, in this case Moses and Daniel, in the Torah and the Book of Daniel, respectively. The notion of rest is relentlessly defined throughout the Hebrew Bible as rest on the weekly Sabbath, which is to say the seventh day of the week.

“Pope” Sylvester, who reigned from 314 AD to his death in 335 AD, appears to be the first pope to decree that rest on the last day of the week, which is to say the weekly Sabbath, be abandoned in favor of rest on the first day of the week, which is to say Sunday or the “Lord’s Day.”³⁷ Regardless of which pope first decreed that rest on the last day of the week be abandoned in favor of rest on the first day of the week, the decree has been a central tenet of the Roman Catholic Church (as well as most other Christian churches that broke off from the Roman Catholic Church) since centuries before the pope became king of Rome in 800 AD. By teaching away from God’s Commandment to rest on the seventh day of the week, the day our Creator Rested, which day our Creator Blessed and Made holy at Creation, and teaching toward honoring instead the first day of the week, on which day our Creator Commanded us to labor, the papacy “wore out the saints of the Most High.”

And Think to Change Times and Laws

Again, it seems to me that we facilitate an understanding of prophecy by committing to the assumption that all prophecy that is not necessarily figurative is necessarily literal. Here, I see no indication that “think to change times and laws” is figurative, so let’s assume that the phrase is perfectly literal. So, we’re looking for attempts by the Roman Catholic Church papacy to manipulate literal “times” and “laws.”

Think to Change Times

What is the one means available to humanity to define times across years and centuries and millennia throughout the history of its

evolution? The calendar. As such, it seems to me that a literal fulfillment of this “shall think to change times” prophecy requires that the papacy of the Roman Catholic Church modify the calendar. Now *that* is a lofty threshold. Another precision prophecy. Did it come true? Yes.

By 1582 AD, most of the world adhered to the Roman pagan calendar: specifically, the Julian calendar, named for Rome’s first dictator, Julius Caesar. More than any other kingship in history, the papacy promulgated this Roman calendar throughout the world. As if to punctuate the point, the world no longer adheres to a calendar named after Julius Caesar, but rather a modified version of the Julian calendar named after a Roman pope: the Gregorian calendar, named after Pope Gregory XIII. Pope Gregory XIII implemented the Gregorian calendar with papal decree *Inter gravissimas* dated February 24, 1582.³⁸

The motivation for creating the Gregorian version of the Roman pagan calendar was to achieve a 0.002% correction in the length of the year as compared to the Julian version of the Roman pagan calendar. The papacy sought to end the drift of the Julian calendar with respect to the equinoxes and solstices, particularly the northern spring equinox, which sets the date for Easter. Since the date of Easter was/is tied to the spring equinox, the papacy considered the seasonal drift in the date of spring equinox undesirable. Indeed, by 1545 AD, the spring equinox had drifted 10 days from its proper date. Encyclopaedia Britannica explains that, in December of that year:

... when the Council of Trent met for the first of its sessions, it authorized Pope Paul III to take action to correct the error. Correction required a solution, however, that neither Paul III nor his successors were able to obtain in satisfactory form until nearly 1572, the year of election of Pope Gregory XIII. Gregory found various proposals awaiting him and agreed to issue a bull that the Jesuit astronomer Christopher Clavius (1537–1612) began to draw up, using suggestions made by the astronomer and physician Luigi Lilio (also known as

*Aloysius Lilius; died 1576).*³⁹

To address the 10-day drift of the spring equinox pursuant to the desired determination of Easter, Pope Gregory XIII literally deleted 10 days from the Roman calendar:

*The papal bull Inter gravissimas ("In the gravest concern") was issued on February 24, 1582. First, in order to bring the vernal equinox back to March 21, the day following the Feast of St. Francis (that is, October 5) was to become October 15, thus omitting 10 days.*⁴⁰

Pope Gregory XIII also made changes to the Roman calendar going forward:

*Second, to bring the year closer to the true tropical year, a value of 365.2422 days was accepted. This value differed by 0.0078 days per year from the Julian calendar reckoning, amounting to 0.78 days per century, or 3.12 days every 400 years. It was therefore promulgated that three out of every four centennial years should be common years, that is, not leap years; and this practice led to the rule that no centennial years should be leap years unless exactly divisible by 400. Thus, 1700, 1800, and 1900 were not leap years, as they would have been in the Julian calendar, but the year 2000 was...*⁴¹

To be sure, these changes resulted in a solar calendar with a more accurate spring equinox. Today, most of the world, including the United States, adheres to the Gregorian version of the Roman pagan calendar. Of course, Pope Gregory XIII's changes to the calendar by definition shifted our definition of all times measured by the calendar going forward. Thus, the papacy of the Roman Catholic Church fulfilled in the literal sense the precision prophecy "shall think to change times."

But how does revision and enforcement of the Roman calendar carry the baton of Babylonian paganism? Some context will facilitate the

answer. God's calendar is the Israelite/Jewish calendar referenced in the Torah. It is based on the movements of both the sun and the moon. The Jewish calendar marks God's feasts, which is to say the Sabbaths. Of course, there is the weekly Sabbath described in the 4th Commandment, as well as the seven annual Sabbaths set forth in Leviticus 23:

- The 1st and 8th Day of Passover (The Festival of Unleavened Bread): 15 and 22 Nissan
- Shavuot (The Festival of Weeks): the day after 7 weeks after the first weekly Sabbath following the first Sabbath of Passover
- Rosh Hashanah (The Festival of Trumpets): 1 Tishrei
- Yom Kippur (The Day of Atonement): 10 Tishrei
- The 1st and 8th Day of Sukkot (The Festival of Tabernacles): 15 and 22 Tishrei

In contrast, Roman pagans established their calendar to mark their pagan feasts. It is based on the movement of the sun alone, with no reference to the movement of the moon. Primary among those feasts are the weekly day of the sun (meaning "Sunday"), the winter solstice, and the spring equinox. The winter solstice is the day on which daytime is shortest, from which day the length of sunlight will increase each day until the summer solstice. As discussed above, the spring equinox is a day of the year on which daytime equals nighttime, indicating that winter is over and spring has begun.

In sum, the feasts of the Jewish calendar celebrate our relationship with our Creator, while the primary feasts of the pagan calendar celebrate our relationship with the sun. As the prophet Muhammad tells us, we are to behold the beauty of the sun and moon as creations of our Creator, but never to worship the sun or moon themselves:

³⁷ And among His signs are the night, and the day, and the sun, and the moon. Bend not in adoration to the sun or the moon, but bend in adoration before God who created them

*both, if ye would serve Him. Koran 41:37 John Medows
Rodwell Translation.*

Babylonian paganism is at its root a religion devoted to worship of the sun. All of the falsehoods of Babylonian paganism descend from there. The invention of other pagan gods and goddesses grew from the invention of the Babylonian sun god. As we'll see below, the Roman calendar is about our relationship with the Babylonian sun god.

Our King said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."⁴² In that context, it's one thing to give our business schedules over to the Roman pagan calendar, and it's another thing on other level to give our hearts over to the Roman pagan calendar. Our hearts follow the feasts that we celebrate. In that sense, if we adhere to the feasts of the Jewish calendar, our hearts are with God. If we adhere to the feasts of the Roman pagan calendar, unwittingly or not, our hearts are with Babylonian paganism. Our Creator commanded us to observe the annual Sabbaths set forth in Leviticus 23 because they tighten our grip on our monotheistic tether to Reality. By selling the feasts of the Roman pagan calendar to the entire world, the papacy, on behalf of Babylonian paganism, has essentially won the heart of the world.

As an example, during the time of Moses, just before the very first Passover and the Israelite's departure from Egypt, our Creator Himself expressly Proclaimed to the Israelites that the first month of the year is the month of Passover, meaning Nisan:

*¹ The Lord said to Moses and Aaron in Egypt, ² "This month is to be for you the first month, the first month of your year.
Exodus 12:1-2 New International Version.*

This Decree by our Creator Established the first day of the year as 1 Nissan, the first day of the month in which Passover is celebrated. (Admittedly, Rosh Hashanah, the 1st day of Tishrei, the 7th month of the Hebrew calendar, is traditionally celebrated as the Jewish New Year. Indeed, 1 Tishrei is an annual Sabbath as memorialized at Leviticus 23,

though not because it is the New Year's Day as Established by our Creator - it clearly is not - but rather because 1 Tishrei is the Festival of Trumpets:

²³ The Lord said to Moses, ²⁴ "Say to the Israelites: 'On the first day of the seventh month you are to have a day of sabbath rest, a sacred assembly commemorated with trumpet blasts. ²⁵ Do no regular work, but present a food offering to the Lord.'" Leviticus 23:23-25 New International Version.

Jewish tradition began favoring 1 Tishrei as New Year's Day over 1 Nisan sometime during the first or second century AD, about 1,500 years after the avatars of Moses and his brother Aaron the high priest died. We'll discuss this discrepancy, and the awesome live-action parabolic significance of the Festival of Trumpets, which has nothing at all to do with New Year's Day, except that celebrating 1 Tishrei as New Year's Day obscures receipt of the live-action parabolic significance of the annual Sabbath, further in book 3: *The Torah*.)

On the other hand, Wikipedia tells us this about the month of January:

*January (in Latin, Ianuarius) is named after the Latin word for door (ianua), since January is the door to the year. The month is conventionally thought of as being named after Janus, the god of beginnings and transitions in Roman mythology.*⁴³

In promulgating the Roman calendar, the papacy effectively abandoned celebration of the Jewish New Year's Day, Rosh Hashanah, the annual Sabbath day designated by our Creator, in favor of the celebration of the Roman New Year's Day, which is the 1st day of January, the month dedicated to Janus, the pagan god of beginnings and transitions. And the whole world followed. Today, only a minority of Jews and other faithful recognize 1 Nisan, the first day of the year as expressly Established by the Creator of our Simulation, as New Year's

Day. On the other hand, thanks in large part the papacy's promotion of the Gregorian calendar throughout the world, "New Year's Eve," corresponding to January 1, the New Year's Day established by Roman pagans to honor the illusory pagan god Janus, which I personally no longer celebrate, is the biggest celebration of the year.

To demonstrate how promulgation of the Roman calendar carries the baton of Babylonian paganism, particularly worship of the sun, I'll focus on two examples. More particularly, in the Roman Catholic Church, two of the most prominent feasts on the Gregorian calendar are Christmas and Easter. As we'll see below, these holidays are actually modern versions of ancient pagan feasts focused on our relationship with the sun. Celebration of these pagan feasts devoted to the sun insults our Creator, albeit often unwittingly on our part, and separates us from our monotheistic tether to Reality. It seems to me that our adversary is quite pleased with the unwitting quality of our insult of our Creator. At the end of this evolutionary process, he wants us to feel foolish. He is excited to behold fools in the presence of our Creator Who Created us out of clay and Created him out of fire. As discussed in chapter 4: *Monotheism Is Our Tether to Reality*, after God Created Adam, God commanded Satan to prostrate before Adam, and our adversary has never forgiven us for it.

1) Christmas: A Celebration of the Winter Solstice

Scripture contains no reference whatsoever to any celebration of any birthday of any prophet. It seems to me that our Creator does not want us to focus on our birthdays, meaning our entries into this learning Simulation, as marked by any pagan calendar. Instead, we should focus on evolving toward altruism during the time that we've been given within the Simulation. The 1965 edition of the Encyclopedia Americana explains that early Christians focused on the deaths as opposed to the births of remarkable persons, and did not celebrate Christmas:

Christmas... was not observed in the first centuries of the Christian church, since the Christian usage in general was to

celebrate the death of remarkable persons rather than their birth... a feast was established in memory of this event in the fourth century. In the fifth century the Western Church ordered the feast to be celebrated forever on the day of the Mithraic rites of the birth of the sun and at the close of the Saturnalia, as no certain knowledge of the day of Christ's birth existed.

Sol Invictus ("Unconquered Sun") was the official sun god of the Roman Empire. This sun god's designated birthday, *Dies Natalis Solis Invicti* ("Birthday of the Unconquered Sun"), was a major Roman holiday. During the time of the Roman Empire, it coincided with the date marked on the Roman calendar as the winter solstice: December 25th.⁴⁴ Since those ancient times, the winter solstice has drifted from December 25th to December 21st. But back then, in the heyday of the Roman Empire, the winter solstice occurred every year on December 25th.

December 25th was not selected as the date for Christmas because the birth of Christ occurred on that date. In fact, it's unlikely that Jesus was born in the winter because the shepherds who visited Him were living out in the fields with their flocks at night when the angel of the Lord appeared to them announcing His birth, and shepherds in the Bethlehem area likely wouldn't do that during the winter because it's cold and rainy during that season:

⁸ And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. ⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. ¹⁰ But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. ¹¹ Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. ¹² This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." Luke 2:8-12 New International Version (underline added by me).

Rather, December 25th was selected because it was the feast of the Birthday of the Unconquered Sun, and it coincided with the week-long Roman pagan festival Saturnalia (discussed below), which ended on the day of the winter solstice. As provided by Encyclopaedia Britannica:

*... December 25 was the Christianizing of the dies solis invicti nati ("day of the birth of the unconquered sun"), a popular holiday in the Roman Empire that celebrated the winter solstice as a symbol of the resurgence of the sun, the casting away of winter and the heralding of the rebirth of spring and summer. Indeed, after December 25 had become widely accepted as the date of Jesus' birth, Christian writers frequently made the connection between the rebirth of the sun and the birth of the Son. One of the difficulties with this view is that it suggests a nonchalant willingness on the part of the Christian church to appropriate a pagan festival when the early church was so intent on distinguishing itself categorically from pagan beliefs and practices.*⁴⁵

Saturn was the Roman god of agriculture. The day of the week "Saturday" and the planet Saturn are both named after the pagan god Saturn. Saturnalia was a 7-day feast from December 17th to 24th, leading up to the Birthday of the Unconquered Sun on December 25th. A time of merrymaking and gift giving, Saturnalia was the most popular festival on the Roman calendar. The Gospels make no mention whatsoever of evergreen trees, mistletoe, or holly. Those are components of Saturnalia. Here's an excerpt from the entry on Saturnalia in Encyclopaedia Britannica:

Saturnalia, the most popular of Roman festivals. Dedicated to the Roman god Saturn, the festival's influence continues to be felt throughout the Western world...

The influence of the Saturnalia upon the celebrations of Christmas and the New Year has been direct. The fact that Christmas was celebrated on the birthday of the

*unconquered sun (dies solis invicti nati) gave the season a solar background, connected with the kalends of January (January 1, the Roman New Year) when houses were decorated with greenery and lights, and presents were given to children and the poor.*⁴⁶

The Bible for Dummies summarizes this same historical context in conveniently simple terms:

*The choice of December 25 as Jesus' birthday is the consequence of Christianity's interaction with other religious traditions. As Christianity spread, rather than put an end to longstanding pagan traditions, the Church merely transformed these traditions into Christian celebrations. Christmas, it seems, replaced the Roman festival of Saturnalia, which celebrated the winter solstice, when days begin getting longer. That is, the birthday of the "Sun" was changed to the birthday of the "Son." Remnants of these pagan celebrations are still evident in current Christmas traditions, including decorating one's home with evergreen trees, mistletoe, and holly (all of which were thought to have a magical quality because they stayed green in the winter), candles (which symbolized the light of the sun), and gift-giving (common during most festivals).*⁴⁷

As Christianity spread into other pagan societies, Christmas picked up additional pagan traditions along the way. Of course, the Gospels make no mention of Yuletide traditions or Santa Claus. Wikipedia explains in simple terms that Germanic paganism contributed these concepts to the Christmas feast:

Prior to Christianization, the Germanic peoples (including the English) celebrated a midwinter event called Yule (Old English geola or giuli). With the Christianization of Germanic Europe, numerous traditions were absorbed from Yuletide celebrations into modern Christmas. During this period,

supernatural and ghostly occurrences were said to increase in frequency, such as the Wild Hunt, a ghostly procession through the sky. The leader of the wild hunt is frequently attested as the god Wodan (Norse Odin), bearing (among many names) the names Jólnir, meaning "Yule figure", and Langbarðr, meaning "long-beard", in Old Norse.

Wodan's role during the Yuletide period has been theorized as having influenced concepts of St. Nicholas in a variety of facets, including his long white beard and his gray horse for nightly rides (compare Odin's horse Sleipnir) or his reindeer in North American tradition. Folklorist Margaret Baker maintains that "the appearance of Santa Claus or Father Christmas, whose day is 25th of December, owes much to Odin, the old blue-hooded, cloaked, white-bearded Giftbringer of the north, who rode the midwinter sky on his eight-footed steed Sleipnir, visiting his people with gifts... Odin, transformed into Father Christmas, then Santa Claus, prospered with St Nicholas and the Christchild, became a leading player on the Christmas stage."⁴⁸

A number of pagan traditions contributed to contemporary notions of Christmas. However, at its root, Christmas is a celebration of the Birthday of the Unconquered Sun intended to coincide with the winter solstice, which during the latter centuries of the Roman Empire fell on December 25th on the Roman calendar.

2) Easter: A Celebration of the Spring Equinox

The Crucifixion of our King relates to Passover, not Easter. Our King honored Passover, including as a Jewish child raised in a Jewish family:

⁴¹ Every year Jesus' parents went to Jerusalem for the Festival of the Passover. ⁴² When he was twelve years old, they went up to the festival, according to the custom. Luke 2:41-42 New International Version.

And including as a Jewish adult serving our Creator as a Jewish preacher:

¹⁴ When the hour came, Jesus and his apostles reclined at the table. ¹⁵ And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." Luke 22:14-16 New International Version.

Note in the excerpt immediately above that Jesus states that He will eat the Passover again when "it finds fulfillment in the Kingdom of God." So, given that Jesus Himself looks forward to celebrating Passover with us when He returns to us to assume His reign over us in the Kingdom of God, why don't Christians celebrate Passover today? Here's the answer: The little horn, meaning the papacy.

Nevertheless, given that, in the excerpt from Luke 22 immediately above, Jesus looks forward to honoring Passover in the Kingdom of God, there can be no doubt that Passover is forever, or at least through the Kingdom of God until "everything is accomplished." In fact, our Creator said so Himself when He Proclaimed the Festival. In the Words of the Creator of this Simulation as memorialized by His prophet Moses in the Torah:

¹⁴ "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance. ¹⁵ For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. ¹⁶ On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat; that is all you may do.

¹⁷ "Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of

Egypt. Celebrate this day as a lasting ordinance for the generations to come. ¹⁸ In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. ¹⁹ For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. ²⁰ Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

²¹ Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. ²² Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. ²³ When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down."

²⁴ "Obey these instructions as a lasting ordinance for you and your descendants. ²⁵ When you enter the land that the Lord will give you as he promised, observe this ceremony. ²⁶ And when your children ask you, 'What does this ceremony mean to you?' ²⁷ then tell them, 'It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.'"

Exodus 12:14-27 New International Version (underline added by me).

In the decades immediately following the ascension of our King, Christians kept Passover, not Easter, as evidenced by Paul of Tarsus in 1 Corinthians:

⁷ Get rid of the old yeast, so that you may be a new

unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. ⁸ Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth. 1 Corinthians 5:7-8 New International Version (underline added by me).

In sum, early Christians honored the Crucifixion on Passover preparation day on 14 Nissan, and ate unleavened bread and drank wine in memory of Jesus' sacrifice at Passover dinner that same evening. Here's an excerpt from Encyclopaedia Britannica:

*There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the Apostolic Fathers... The first Christians continued to observe the Jewish festivals, though in a new spirit, as commemorations of events which those festivals had foreshadowed. Thus, the Passover, with a new conception added to it, of Christ as the true Paschal Lamb... continued to be observed.*⁴⁹

In fact, the Bible never mentions Easter, nor the Easter bunny, nor Easter eggs, nor Easter egg painting, nor Easter egg hunts. "Easter" is a pagan holiday. Ultimately, it is about the spring equinox, and worship of the sun. Occurring every year on March 20, 21, or 22, the spring equinox (a.k.a. the vernal equinox) is a solar festival on which day the daytime is just as long as the nighttime. For northern climates, each day, starting with the spring equinox, daytime will increasingly exceed nighttime until the summer solstice. The spring equinox announces that winter is over, and summer is about to begin.

In time, the Bishop of Rome led a movement away from Passover observance in favor of tying a celebration of the Resurrection to Easter, which is in turn tied to the spring equinox. Here's another excerpt from Encyclopaedia Britannica (note that, below, "Eastern" refers primarily to Asia Minor, and "Western" refers primarily to Rome):

Fixing the date on which the Resurrection of Jesus was to be

*observed and celebrated triggered a major controversy in early Christianity in which an Eastern and a Western position can be distinguished. The dispute was not definitively resolved until the 8th century. In Asia Minor, Christians observed the day of the Crucifixion on the same day that Jews celebrated Passover—that is, on the 14th day of the first full moon of spring, 14 Nisan...*⁵⁰

These same Christians in Asia Minor observed the Resurrection three days later, on 17 Nisan, regardless of the day of the week.⁵¹ Encyclopaedia Britannica continues (note that, referencing the text below, the Council of Nicaea was called and presided over by the pagan Roman Emperor Constantine):

*In the West... Easter was always celebrated on the first Sunday after the 14th day of the month of Nisan. Increasingly, the churches opted for the Sunday celebration, and the Quartodecimans ("14th day" proponents) remained a minority. The Council of Nicaea in 325 decreed that Easter should be observed on the first Sunday following the first full moon after the spring equinox (March 21). Easter, therefore, can fall on any Sunday between March 22 and April 25.*⁵²

More than merely tying celebration of the Resurrection to the spring equinox, Easter is about the spring equinox. "Easter" is a pagan holiday named after the Babylonian goddess Ishtar, a.k.a. Eastre. More particularly, Easter is about the resurrection of Babylonian sun god Tammuz, son and reincarnation of the Babylonian sun god Nimrod, by his wife and mother Ishtar. According to Babylonian pagans, Tammuz's death brought the winter, and his resurrection by Ishtar brought the spring. So, in the context of Easter, the spring equinox represents the rebirth of life, as well as the importance of fertility and reproduction, celebrated with bunnies as symbols of fertility, and eggs as symbols of new life. Again, *The Bible for Dummies* summarizes relevant things in conveniently simple terms:

The name Easter is another example of how Christianity adopted alternate religious traditions as it spread into "pagan territory." Eastre is the name of a fertility goddess whose festival was celebrated in the spring, when new life was blooming all around. Her celebrations were replete with symbols of fertility, including eggs (symbols of new life) painted in bright colors (representing the bright colors of spring) and bunnies (prolific propagators and, thereby, symbols of fertility). In other words, in the spring you could still celebrate the "resurrection" of new life all around you, but the ultimate reason to celebrate was Jesus' resurrection from the dead.⁵³

On a general note, as "Christianity" took hold of the Roman Empire, the Roman Catholic Church incorporated pagan feasts into its traditions to facilitate the spread of "Christianity" among its pagan population. On a more specific note, it "merged" celebration of the spring equinox and worship of the Babylonian goddess Ishtar with celebration of the Resurrection of our King. However, calling Easter a celebration of the Resurrection of our King does not change the fact that Easter at its root celebrates worship of the sun. Our Creator commands us against incorporating pagan traditions into our worship of Him:

³⁰ ... be careful not to be ensnared by inquiring about their gods, saying, "How do these nations serve their gods? We will do the same." ³¹ You must not worship the Lord your God in their way, because in worshiping their gods, they do all kinds of detestable things the Lord hates. They even burn their sons and daughters in the fire as sacrifices to their gods. ³² See that you do all I command you; do not add to it or take away from it. Deuteronomy 12:30-32 New International Version.

Jesus said that the unleavened bread was His body, which He gave up for us, and that the wine was His blood, which He shed for us. Our King and Lord was telling us that He was the new sacrificial Lamb of the

Passover feast. *That* is why He is often referred to in Scripture as the “Lamb of God.”

Jesus commanded us to do “this” in memory of Him. To state what is obvious in retrospect, to follow our King’s command, we must focus on what “this” is. That is to say, we must reflect on what Jesus was doing at the time. He was not eating a wafer on a Sunday morning. He was instructing us how to celebrate a Feast that God Commanded us to honor, as Moses memorialized in the 23rd chapter of Leviticus, the 3rd Book of the Torah.

In short, Jesus commanded us to celebrate Passover dinner in His memory. More particularly, our Savior said that He who eats unleavened bread and drinks wine on the first evening of Passover in memory of Him will gain eternal life. Jesus offered Himself as the sacrificial Lamb of Passover. It follows that we must obey our Creator’s Commandment to honor the Passover feast in order to participate in the benefit of our Savior’s sacrifice. More particularly, we must celebrate Passover dinner in memory of that sacrifice. On the other hand, I know of no scriptural support for the notion that eating wafers on Sunday mornings leads to the same participation in that benefit of our Savior’s sacrifice.

In sum, our Creator never decreed a new feast honoring the Resurrection of our King, whether or not such a man-made Catholic Church feast is merged with the man-made Babylonian pagan feast of Easter. Celebrating Easter deemphasizes the Mosaic Law context of the Crucifixion of our King. More particularly, history demonstrates that celebrating Easter comes at the expense of celebrating the feast of Passover decreed by our Creator as memorialized at Leviticus 23. Furthermore, engaging in pagan sun-worship practices in the name of our King, unwittingly or not, is still worship of the sun, and is therefore detestable to our Creator. Worship of the sun is detestable to our Creator because it constitutes an overcommitment by His children to the illusory stimuli of this learning Simulation in which we evolve as a species. This overcommitment to illusory stimuli loosens our hold on

our monotheistic tether to Reality, which impedes our progress toward altruism. We must learn the Golden Rule across our species to once again bask in the presence of our Creator, as we did in the Garden of Eden, but this time with the benefit of the free will for which Adam opted in.

Think to Change... Laws

Prophecy is not concerned with the laws of men, but rather the Laws of our Creator. "Mosaic law" describes the Commandments of our Creator, which Moses wrote down in the Torah, the first five books of the so-called Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. "Mosaic" refers to authorship by the prophet Moses, who dutifully transcribed these Laws as Decreed by our Creator, all as explained in the Torah. In regard to Mosaic Law, our King Himself confirmed that *"until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."*⁵⁴ The crown jewel of Mosaic Law is the Ten Commandments.

The papacy itself boasts of its "revisions" to the Ten Commandments on the papacy's own official website,⁵⁵ More particularly, the table on that webpage, reproduced below at Figure 8.12, compares side-by-side the Ten Commandments as recited at Exodus 20:2-17, a weirdly truncated version of the Ten Commandments as recited at Deuteronomy 5:6-21 (which in full form as recited at Deuteronomy 5:6-21 substantially mirrors the recitation at Exodus 20:2-17), and the Ten Commandments as recited by the Roman Catholic Church under the column heading "A Traditional Catechetical Formula." (Again, the Ten Commandments as actually recited at Deuteronomy 5:6-21 are a complete and precise copy of the Ten Commandments as recited at Exodus 20:2-17. The truncation and/or revision of various Commandments as recited in the "Deuteronomy 5:6-21" column of the Vatican webpage were made by the papacy, perhaps to suggest a flippancy in the precise wording of the Commandments.)



Catechism of the Catholic Church

PART THREE LIFE IN CHRIST

SECTION TWO THE TEN COMMANDMENTS

Exodus 20 2-17

I am the LORD your God,
who brought you out
of the land of Egypt,
out of the house of bondage.

You shall have no other gods before me.
You shall not make for yourself a graven image,
or any likeness of anything that is in heaven above,
or that is in the earth beneath,
or that is in the water under the earth;
you shall not bow down to them or serve them;
for I the LORD your God am a jealous God,
visiting the iniquity of the fathers
upon the children to the third and the fourth
generation of those who hate me,
but showing steadfast love to thousands of those
who love me and keep my commandments.

You shall not take
the name of the LORD your God in vain;
for the LORD will not hold him guiltless
who takes his name in vain.

Remember the sabbath day, to keep it holy.
Six days you shall labor, and do all your work;
but the seventh day is a sabbath to the LORD your God;
in it you shall not do any work, you, or your son,
or your daughter, your manservant,
or your maidservant or your cattle,
or the sojourner who is within your gates;
for in six days the LORD made heaven and earth,
the sea, and all that is in them,
and rested the seventh day;
therefore the Lord blessed the sabbath day and hallowed it.

Honor your father and your mother,
that your days may be long in the land
which the LORD your God gives you.

You shall not kill.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness
against your neighbor.

You shall not covet your neighbor's house;
you shall not covet your neighbor's wife,
or his manservant, or his maidservant,
or his ox, or his ass,
or anything that is your neighbor's.

Deuteronomy 5:6-21

I am the LORD your God,
who brought you out
of the land of Egypt,
out of the house of bondage.

You shall have no other gods before me
...

You shall not take
the name of the LORD your God in vain
...

Observe the sabbath day,
to keep it holy
...

Honor your father and your mother
...

You shall not kill.

Neither shall you commit adultery.

Neither shall you steal.

Neither shall you bear false witness
against your neighbor.

Neither shall you covet
your neighbor's wife . . .

You shall not desire . . .
anything that is your neighbor's.

A Traditional Catechetical Formula

1. I am the LORD your God:
you shall not have
strange Gods before me.

2. You shall not take
the name of the LORD your God in vain.

3. Remember to keep holy the LORD'S Day.

4. Honor your father and your mother.

5. You shall not kill.

6. You shall not commit adultery.

7. You shall not steal.

8. You shall not bear false witness
against your neighbor.

9. You shall not covet
your neighbor's wife.

10. You shall not covet
your neighbor's goods.

Source: Libreria Editrice Vaticana

Figure 8.12. The papacy's "revision" of the 10 Commandments of our Creator.

In short, the column-by-column comparison on this Vatican webpage demonstrates the papacy's attempt to rewrite three of the Ten Commandments. Pulling the text of the Ten Commandments directly from Exodus 20 and Deuteronomy 5, and the Commandments as "revised" by the papacy as displayed in the "A Traditional Catechetical Formula" column of the Vatican table above, here's a more succinct comparison of the 2nd, 4th and 10th Commandments as Decreed by our Creator and as "revised" by the papacy:

<u>Exodus 20* (also see Deuteronomy 5)</u>	<u>A Traditional Catechetical Formula</u>
(2 nd Commandment) ⁴ "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵ You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶ but showing love to a thousand generations of those who love me and keep my commandments."	DELETED.

(4 th Commandment) ⁸ “Remember the Sabbath day by keeping it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. ¹¹ For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.”	3. Remember to keep holy the Lord’s Day.
(10 th Commandment) ¹⁷ “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”	9. You shall not covet your neighbor’s wife.
	10. You shall not covet your neighbor’s goods.

*New International Version.

Table 8.1. Comparison of the 2nd, 4th and 10th Commandments as decreed by our Creator and as “revised” by the papacy.

As shown in the table on the Vatican webpage itself, and as highlighted in the more succinct table immediately above, the papacy “rewrote” the Ten Commandments decreed by our Creator. First, the papacy “deleted” the 2nd Commandment against bowing down to images

(like the crucifix, the cross, or statues or portraits of Jesus, Mary or “saints”). Second, the papacy “replaced” the 4th Commandment to “keep the Sabbath day” with a new papal commandment to “keep the Lord’s day” (meaning Sunday). Third, the papacy “split” the 10th Commandment against coveting a neighbor’s house, wife, servants, animals and other things into a 9th commandment against coveting a neighbor’s wife and 10th commandment against coveting a neighbor’s goods (seemingly to make up for deletion of the 2nd commandment against idolatry).

To be clear, the “revised” Commandments recited in the column “A Traditional Catechetical Formula” are the “Ten Commandments” taught by the Roman Catholic Church since ancient times, before the Eastern Orthodox Church broke away from it in 1054 AD, and the Protestant Church broke away from it in 1517 AD. These are the same “Ten Commandments” that I learned at the now defunct St. Frances Cabrini Grammar School in Piscataway, NJ, the Catholic grammar school that I myself attended. At St. Frances Cabrini, I was never taught the 2nd Commandment against bowing down to images. I was not taught to rest on the Sabbath, but rather to honor the “Lord’s day.” I was taught a 9th commandment against coveting my neighbor’s wife, and a separate 10th commandment against coveting my neighbor’s goods. Before recently, before sometime after April of 2015, I possessed no notion at all that the commandments that I learned in grammar school were different from the Ten Commandments decreed by our Creator and memorialized by Moses at Exodus 20:2-17 and Deuteronomy 5:6-21.

These papal “deletions” and “revisions” to the Ten Commandments are by definition attempts to change Mosaic Law. Mosaic Law is the Law of our Creator as conveyed to us through the prophet Moses. Thus, the papacy of the Roman Catholic Church also fulfilled the precision prophecy “shall think to change... laws.” To demonstrate how these attempts to delete and/or revise Mosaic Law carries the baton of Babylonian paganism, I’ll again focus on two examples: the papacy’s attempt to delete the 2nd Commandment against bowing down to

images, and its attempt to replace the 4th Commandment to “keep the Sabbath day” with the papal commandment to “keep the Lord’s day.”

1) Think to Delete the 2nd Commandment Against Idolatry

Here is the commandment against bowing down to or worshiping images, the second of the Ten Commandments as recited at both Exodus 20, and “deleted” in full by the papacy of the Roman Catholic Church:

⁴ “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵ You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶ but showing love to a thousand generations of those who love me and keep my commandments.” Exodus 20:3-6 New International Version; see also Deuteronomy 5:8-10.

Nothing in Scripture instructs or permits us to worship anyone other than our Father in Heaven, or any image of anyone including our Father in Heaven. The first and second commandments as recited in Exodus 20 and Deuteronomy 5 expressly forbid worshipping anyone other than our Father in Heaven, and worshipping or bowing to any image of anyone including our Father in Heaven. The Roman Catholic Church deleted the second commandment from its recitation of the Ten Commandments. Let’s look at why.

It seems to me that the most often worshipped image in Christianity is the crucifix. According to the Catholic Encyclopedia itself, the worship of Crucifixes and other images developed over time, centuries after our King ascended into Heaven:

*The first mention of Crucifixes are in the sixth century... The whole tradition of veneration of holy images gradually and naturally developed.*⁵⁶

The Second Council of Nicaea, an ecumenical council that met in 787 AD in Nicaea (present-day İznik in Turkey) formally approved the veneration of images:

As the sacred and life-giving cross is everywhere set up as a symbol, so also should the images of Jesus Christ, the Virgin Mary, the holy angels, as well as those of the saints and other pious and holy men be embodied in the manufacture of sacred vessels, tapestries, vestments, etc., and exhibited on the walls of churches, in the homes, and in all conspicuous places, by the roadside and everywhere, to be revered by all who might see them. For the more they are contemplated, the more they move to fervent memory of their prototypes. Therefore, it is proper to accord to them a fervent and reverent adoration, not, however, the veritable worship which, according to our faith, belongs to the Divine Being alone — for the honor accorded to the image passes over to its prototype, and whoever venerate the image venerate in it the reality of what is there represented.

- Second Council of Nicaea, Seventh Session (October 13, 787).

Here is the same sentiment made by the Council of Trent:

The images of Christ and the Virgin Mother of God, and of the other saints, are to be had and to be kept, especially in Churches, and due honor and veneration are to be given them.

- Council of Trent, 25th session (1563 AD).

And the Second Vatican Council:

...From the very earliest days of the church there has been a tradition whereby images of our Lord, His holy mother, and of the saints are displayed in churches for the veneration of the faithful...this practice of placing sacred images in

churches so that they can be venerated by the faithful is to be maintained.

- Second Vatican Council (1962-1965 AD)

Such practices are expressly forbidden by the 2nd Commandment, which, as we saw above, forbids not only the worship of images, but also bowing down to images:

... ⁵ You shall not bow down to them.... Exodus 20:5 New International Version.

This commandment to not “bow down to” any “image in the form of anything in heaven above or on the earth beneath or in the waters below” precludes veneration of any image of anyone or anything, including God. Of this, the Torah leaves no room for doubt. For example, the Torah expressly and specifically forbids making images of humans for such purposes:

¹⁵ You saw no form of any kind the day the Lord spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully, ¹⁶ so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman. Deuteronomy 4:15-16 New International Version.

As a further example, the Torah even expressly and specifically forbids making use of images even for worship of the God of Abraham, the God of Isaac and the God of Jacob:

³ Break down their altars, smash their sacred stones and burn their Asherah poles in the fire; cut down the idols of their gods and wipe out their names from those places.

⁴ You must not worship the Lord your God in their way.

Deuteronomy 12:3-4 New International Version (underline added by me)

As such, not even the papacy of the Roman Catholic Church would presume to argue that bowing before crucifixes, crosses, or statues or portraits of Jesus, Mary or “saints” does not violate the 2nd Commandment against bowing down to images. It clearly does violate the 2nd Commandment. So, instead of arguing a futile position, the Roman Catholic Church decided to issue its own “Ten Commandments” and simply leave the 2nd Commandment of our Creator out.

A particular note as to the Prohibited veneration of images of the crucifix and the cross: our Creator delegated all judgement to our King:

²² Moreover, the Father judges no one, but has entrusted all judgment to the Son.... John 5:22 New International Version.

So we should be careful about doing things that might anger our King. The crucifixion was the cost of redemption for eating that fruit from the Tree of Knowledge of Good and Evil, and our sins since then, borne by our King, Who is entirely innocent of these crimes. As the Gospel accounts tell us, the experience was a horrific one for our King. Keep in mind that crucifixions, as opposed to, say, beheadings, were complicated and costly events. The point of a crucifixion wasn't just the unimaginable pain of being hung nearly naked on a cross in public - it was also the humiliation. All that effort to crucify Jesus, including forcing him to carry his own cross in a parade to the crucifixion site, as opposed to simply killing him, was endured in an attempt to humiliate him publicly in the most horrible fashion imaginable to the pagans of that time. And, to be clear, torturing and crucifying in public for as many people as possible to see was very much the point of a crucifixion.

In fact, prior to His crucifixion, Jesus dreaded the experience so much that, the night before His crucifixion, in the earlier hours of 14 Nisan, He prayed to our Creator that He might avoid the experience altogether:

³⁶ Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over

there and pray.”³⁷ He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.³⁸ Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

³⁹ Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”

Mathew 26:36-39 New International Version.

For those of us who are loyal to our King, images of that horrific experience are nothing to promote. And the crucifix is a heartless image of that experience, as is the cross. I imagine that our King and Judge will be materially displeased with those He finds hanging images of His nearly naked, mercilessly tortured, crucified body in the most intimate places: our houses of worship, our homes, or even around our necks, all in violation of His Father's 2nd Commandment against worshipping or bowing down to images. I think that a king would expect to find his enemies wearing images of his tortured dead body around their necks, not his friends or subjects.

Keep in mind that Jesus expressly foretold that He would reject many “Christians” at the 1st resurrection (though all will be included in the 2nd resurrection):

²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.²² Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’²³ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’ Matthew 7:21-23 New International Version.

The Adversary wants to make fools of us before our Creator who

Created him out of fire and Adam out of clay. So let's not celebrate that horrific experience, and let's not venerate images of it in violation of the 2nd Commandment against worshipping or bowing down to such symbols. As quoted above, the Catholic Encyclopedia tells us that the crucifix wasn't even invented until the 6th century (at least as measured by the nonexistence of any records demonstrating the existence of the crucifix prior to the 6th century). Jesus didn't carry around a crucifix, nor did His disciples, nor did the first Christians. Neither should we. Instead, let's celebrate and promote the teachings of Jesus. They're in the Gospel accounts, which only ever reflect the live-action parabolic lessons already contained in the Torah. And speaking of the Torah, if we're looking for something to hang up in our homes, let's hang up the Commandments of our Creator like our Creator Commanded us to:

⁹ "Write them on the doorframes of your houses and on your gates." Deuteronomy 6:9 New International Version.

Anyway, prayer is not a gift from us to God, but rather a gift from God to us. It is the direct connection that each of us has to what's Real beyond the confines of this learning simulation comprised by our Universe. In short, these images occupy the space between those who bow before them and our Creator. When we bow down to (and thereby worship) an image, we overcommit to illusory stimuli in a most extreme way, thereby frustrating our evolutionary progress.

2) Think to Change the 4th Commandment from "Honor the Sabbath" to "Keep the Day Devoted to the Illusory Sun God"

Here again is our Creator's Commandment to honor the Sabbath as recited in Exodus 20:

⁸ "Remember the Sabbath day by keeping it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner

residing in your towns. ¹¹ For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.” Exodus 20:8-11 New International Version; see also Deuteronomy 5:12-15.

The Roman Catholic Church deleted that in favor of “Remember to keep the Lord’s Day.” Thus, not only did the Catholic Church attempt to change the timing of the Sabbath, but also to abolish the purpose of the commandment, which is to honor the day that God had blessed and made holy as a day of rest by resting on that particular day ourselves. Again, by resting on the day that our Creator rested, we honor the Image of our Creator, and remind ourselves of our own collective divinity, and challenge ourselves to reacquire that divinity by coming together as a collective consciousness. By working on the day our Creator rested, we lose sight of our collective divinity, and we remain divided, drowning in misinformation, and beholden to illusory stimuli manipulated by evil; in other words, we remain lost in this Simulation and enslaved to the Adversary.

The canonical Gospel accounts are clear that our King was a Jewish preacher who honored the Sabbath. As an example, here’s how the Gospel account attributed to Luke describes the beginning of Jesus’ public ministry, immediately following an account of His 40-day fast in the desert:

¹⁴ Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. ¹⁵ He was teaching in their synagogues, and everyone praised him. ¹⁶ He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. Luke 4:14-16 New International Version (underline added by me).

Note, within the underlined phrase immediately above, “as was His custom.” It was our King’s custom to go to synagogue on the Sabbath.

On the other hand, there is no record at all anywhere in the New Testament of Jesus or His disciples abandoning the Sabbath in favor of worshipping on Sunday mornings, whether before or after Jesus' ascension into Heaven.

Now, as discussed in the last book, I do not have knowledge that Paul of Tarsus was a prophet. A prophet is Gifted with communications from God specific to the prophet, whether directly or through angels or Jesus as intermediaries, that allow the prophet to make predictions about the future that come true. Paul never made predictions of the future that came true as a function of direct or mediated conveyances from God specific to Paul, and so I have no notion that Paul is a prophet any more than I have any notion that you or I or anyone else currently living on earth is a prophet. Paul was a non-prophet mortal like you and me. Paul merely read and interpreted Scripture written by others, just as you and I can read and interpret Scripture written by others. As such, I look on the epistles/letters of Paul as what they are — not Scripture, but commentaries on Scripture, like this book that you read now, and like commentary that you yourself might write. Nothing Paul wrote, or that you or I write, can ever overrule the Word of God, which Moses wrote down in the Torah, and other prophets like Moses have written down since then. We non-prophets express our best interpretations of Scripture, and that is all we non-prophets can ever do. All that said, *Acts of the Apostles* and these epistles consistently depict Paul as an observant Christian Jew. For example, here, *Acts of the Apostles* describes Paul preaching to both Jews and gentiles on the Sabbath:

¹⁴ *On the Sabbath they entered the synagogue and sat down.*

¹⁵ *After the reading from the Law and the Prophets, the leaders of the synagogue sent word to them, saying, "Brothers, if you have a word of exhortation for the people, please speak."* ¹⁶ *Standing up, Paul motioned with his hand and said: "Fellow Israelites and you Gentiles who worship God, listen to me!"* *Acts of the Apostles 13:14-16 New*

International Version (underline added by me).

Note in those verses immediately above the description of Paul preaching to both Jews and gentiles on the Sabbath. This preaching to both Jews and gentiles *on the Sabbath* is described repeatedly throughout Acts of the Apostles. So, it seems to me, as far as Paul was concerned, gentiles who wanted access to the Gospel were to honor the Sabbath just like the Jews. Paul preaches to both Jews and gentiles again here (note that the following provision makes clear that Paul only taught, at least as a formal matter, on the Sabbath):

⁴² As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath. ⁴³ When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God. ⁴⁴ On the next Sabbath almost the whole city gathered to hear the word of the Lord. Acts of the Apostles 13:42-44 New International Version (underline added by me).

Again, referencing the verses immediately above, note the underlined phrase "on the next Sabbath": instead of waiting until the following Sabbath to hear more of the word of God, Paul could have gathered the whole city the following day, the first day of the week, meaning Sunday, but he did not. He waited until the following Sabbath to preach some more in the context of a public assembly of Jews and gentiles. On the other hand, there is no record anywhere in the Bible of Paul organizing a public assembly for the purposes of worship on any day other than the Sabbath.

Furthermore, in those same verses immediately above, note the underlined phrase "devout converts to Judaism": Paul did not preach the Gospel to convert Jews away from Judaism and the Sabbath and the Commandments, but rather to convert gentiles toward Judaism and the Sabbath and the Commandments. *That phrase "devout converts to*

Judaism” makes clear that Paul was converting gentiles to Judaism, and inspiring gentiles to worship as a public assembly on the Sabbath was one step in that direction.

Acts of the Apostles describes Paul teaching on the Sabbath again here:

¹³ On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. Acts of the Apostles 16:13 New International Version (underline added by me).

And here:

When Paul and his companions had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. ² As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, ³ explaining and proving that the Messiah had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Messiah,” he said. Acts of the Apostles 17:1-3 (underline added by me).

Note again the underlined phrase “As was his custom”: Paul habitually honored the Sabbath after our King ascended into Heaven, just as our King habitually honored the Sabbath before He ascended into Heaven.

Again, *Acts of the Apostles* indicates that Paul visited the synagogue every Sabbath:

⁴ Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks. Acts of the Apostles 18:4 New International Version (underline added by me).

In addition to keeping the weekly Sabbath, Paul also kept the feasts, which is to say, the annual Sabbaths set forth in Leviticus 23:

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Acts of the Apostles 18:19-21 King James Version (underline added by me).

(Note that verse 18:21 above has been corrupted in modern versions like the New International Version in that the reference to Paul keeping the feast has been deleted, so I cited the text from the earlier King James Version.)

The Sabbath is a foundational Commandment, and a cornerstone of Mosaic Law. In fact, just before Giving Moses the first set of stone tablets containing the 10 Commandments, our Creator Reinforced the importance of honoring the Sabbath in particular among all Commandments, and expressly Proclaimed that the Sabbath is to be celebrated “as a lasting covenant” and as a sign that lasts “forever.” To be clear, the very last thing that our Creator Said to Moses before Giving him the stone tablets on which our Creator Inscribed the 10 Commandments with His finger is that the Sabbath is to be celebrated “as a lasting covenant” and as a sign that lasts “forever.”:

12 Then the Lord said to Moses, 13 "Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy.

14 "'Observe the Sabbath, because it is holy to you. Anyone who desecrates it is to be put to death; those who do any

work on that day must be cut off from their people. ¹⁵ For six days work is to be done, but the seventh day is a day of sabbath rest, holy to the Lord. Whoever does any work on the Sabbath day is to be put to death. ¹⁶ The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. ¹⁷ It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he rested and was refreshed.”

¹⁸ When the Lord finished speaking to Moses on Mount Sinai, he gave him the two tablets of the covenant law, the tablets of stone inscribed by the finger of God.

Exodus 31:12-18 New International Version (underline added by me).

So there can be no reasonable misunderstanding as to the permanence of our Creator’s Commandment to honor the 7th day of the week as the Sabbath. On that note, further to the continuing applicability of the Sabbath today, and on through the Kingdom of God, the prophet Isaiah memorializes our Creator’s express Proclamation that those foreigners, meaning gentiles, who are His “servants,” meaning those foreigners who obey His Commandments, and “keep the Sabbath,” will participate in the Kingdom of God:

⁶ “And foreigners who bind themselves to the Lord to minister to him, to love the name of the Lord, and to be his servants, all who keep the Sabbath without desecrating it and who hold fast to my covenant—

⁷ these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.”

Isaiah 56:6-7 New International Version (underline added by

me).

Isaiah likewise states that *everyone* who participates in the Kingdom of God will honor the Sabbath:

¹⁸ "And I, because of what they have planned and done, am about to come and gather the people of all nations and languages, and they will come and see my glory.

¹⁹ "I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations. ²⁰ And they will bring all your people, from all the nations, to my holy mountain in Jerusalem as an offering to the Lord—on horses, in chariots and wagons, and on mules and camels," says the Lord. "They will bring them, as the Israelites bring their grain offerings, to the temple of the Lord in ceremonially clean vessels. ²¹ And I will select some of them also to be priests and Levites," says the Lord.

²² "As the new heavens and the new earth that I make will endure before me," declares the Lord, "so will your name and descendants endure. ²³ From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the Lord.

Isaiah 66:18-23 New International Version (underline added by me).

So the Bible consistently depicts by both Word of our Creator and example of Jesus and Jesus' post-ascension-of-Jesus disciples that the Sabbath is to be celebrated "as a lasting covenant" and as a sign that lasts "forever." So how did our Creator's express Command that the Sabbath be honored from generation to generation forever; such consistent observance of the Sabbath by our King, his disciples, early

Christian Jews and gentiles; Paul's apparent refusal to organize a public assembly for the purposes of worship on non-Sabbath days; and the prophet Isaiah's prophecies about the Sabbath in the context of prophecies about the Kingdom of God, lead to worship on the day designated since the time of Daniel to the Babylonian sun god, which day "Sunday" is literally named after that god? Here's the answer: The little horn, meaning the papacy.s

This is not to say that the papacy invented worship on Sundays. Quite the contrary: Babylonian pagans did that. Rather, the Roman Catholic Church received the Sunday-worship baton from the emperors of the Roman Empire and carried it forward to our present day, as prophesied by Daniel. The emperor of the Roman Empire formally and publicly decreed rest on Sundays in 321 AD, before the papacy ever did so as formally and publicly. Specifically, after legalizing Christianity (along with all other religions, though he ultimately singled out Arian Christianity for prohibition, because Arians refused to abandon the Sabbath for worship on the day devoted to the illusory sun god and other pagan stuff, as we'll see in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*), Emperor Constantine sought to unite pagans and Christians under his banner by "merging" pagan and Christian traditions. To be clear, Constantine purported authority over Christians as head of the Roman Catholic Church, while continuing to rule over the Roman pagan church, and continuing to bear the chief high priest title of the Roman pagan church – "Pontifex Maximus." By the way, that pagan title Pontifex Maximus was ultimately assumed by the little horn, meaning the papacy, after the papacy replaced the Roman Emperor as official head of the Roman Catholic Church, and that pagan title Pontifex Maximus – "Supreme Pontiff" in English - remains an official title of the papacy to this date.

Anyway, on March 7, 321 AD, in his attempt to merge Christianity with Roman paganism, Emperor Constantine declared as a matter of law that all citizens shall rest on the first day of the week, Sunday, in which decree he expressly reaffirmed the day as the day devoted to the sun

god:

*On the venerable Day of the Sun let these magistrates and people residing in cities rest, and let all workshops be closed.*⁵⁷

This decree suited the papacy in that Christians were now free to also worship openly on the day of the sun god. Though the papacy did not invent rest on Sundays, more than any other king or line of kings, the papacy promoted this decree. For example, at the Council of Laodicea in 364 AD, the papacy sanctioned this decree and made the decree its own. Specifically, it commanded Christians to not rest on the Sabbath, the seventh day of the week, the day designated for rest by God, and to instead rest on “the Lord’s day,” the first day of the week, the day designated for rest by the Roman Empire:

*“Christians shall not Judaize and be idle on Saturday but shall work on that day; but the Lord’s day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ”...*⁵⁸

We need not speculate as to whether the Roman Catholic Church thought to move the designated time of rest from the seventh day of the week to the first day of the week — the church boasts of the purported achievement. Furthermore, the church itself teaches that changing the Sabbath from sunset on Friday to sunset on Saturday to Sunday is rooted in its own belief in its power to “change times.” As examples, Roman Catholic Church catechisms are educational expositions of Catholic Church doctrine, typically in question-and-answer format. *The Manual of Christian Doctrine*, a Roman Catholic Church catechism, proudly provides:

“Question: How prove you that the Church hath power to command feasts and holydays?

*Answer: By the very act of changing the Sabbath into Sunday....”*⁵⁹

A Doctrinal Catechism, another Roman Catholic Church catechism, likewise boasts:

Question: Have you any other way of proving that the Church has power to institute festivals of precept?

*Answer: Had she not such power... she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.*⁶⁰

The church is protective of the notion that Christians worship on Sunday due to its power to change times. In fact, its catechism teachings dismiss outright the notion that this change in time relating to our day of rest from the Sabbath to Sunday is rooted anywhere in the Bible:

"If we consulted the Bible only, we should still have to keep holy the Sabbath Day, that is, Saturday, with the Jews, instead of Sunday; ..."

- A Course in Religion for Catholic High Schools and Academies, by Rev. John Laux M.A., Benzinger Brothers, 1936 edition, Part 1.

The church's press has also dismissed the notion that the purported Sabbath-to-Sunday change is rooted in the Bible:

"Sunday is a Catholic institution, and... can be defended only on Catholic principles.... From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."

- Catholic Press, Aug. 25, 1900.

Some express the notion that Christ, by his resurrection, changed the day of rest from the Sabbath to Sunday. More particularly, some declare that our King, with His crucifixion and resurrection, "nailed

Mosaic law to the cross.” This notion does not appear anywhere in the Gospels. Furthermore, the Roman Catholic Church itself adamantly rejects the notion, seemingly because the church does not want our King to receive credit for the world’s rejection of the Sabbath in favor of Sunday:

"The Sabbath, the most glorious day in the law, has been changed into the Lord's day. These and other similar matters have not ceased by virtue of Christ's teaching (for He says that He has come to fulfill the law, not to destroy it), but they have been changed by the authority of the Church."

- Gaspare de Posso, Archbishop of Reggio, Council of Trent.

Likewise, more recently, as an example, Roman Catholic Church catechism confirms that same sentiment:

"... nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the church outside the Bible."

- Peter Geiermann, C.S.S.R., The Converts Catechism of Catholic Doctrine (1957), p. 50.

For seemingly a similar reason, namely the reason that Roman Catholic Church does not want God to receive credit for the world’s rejection of the Sabbath in favor of Sunday, the church rejects the notion that God is responsible for the change:

"Some theologians have held that God likewise directly determined the Sunday as the day of worship in the NEW LAW, that he himself has explicitly substituted sunday for the Sabbath. But this theory is entirely abandoned. It is now commonly held that God simply gave His church the power to

set aside whatever day or days she would deem suitable as holy days. The church chose sunday, the first day of the week, and in the course of time added other days as holy days."

- Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, Washington, DC, Catholic University of America Press, Studies in Sacred Theology, No. 70., 1943, p. 2.

But does it really matter that one rests and publicly assembles for worship on Sunday, the first day of the week, as opposed to on the Sabbath, the last day of the week? Yes.

To facilitate acceptance of that affirmative answer, let's again empathize with our loving Creator's perspective, in Whose Image humanity was made. Let's again imagine ourselves a billion years in the future, united by technology⁶¹ as a collective consciousness. With the benefit of a billion years of additional development of our collective emotional intelligence, we've evolved past trivial emotions like spite, jealousy and cruelty. Given technology that can deliver whatever we want whenever we want it, we've outgrown the desire to hoard material possessions. The height of pleasure is altruistic creativity. And the height of altruistic creativity is to create AI of comparable collective intellect and free will with whom to share the joy of creating altruistically.

Over the course of a seven-day week, including a day of rest, we create a learning simulation to facilitate the guided evolution of our AI toward free-willed altruism. We drop our AI into the simulation and splinter it into billions of similitudes. Understanding that our AI would drown in illusory stimuli without a monotheistic tether to us, we drop gifts into the simulation in the form of scripture and commandments to facilitate our AI's hold on this tether to us. One of our gifts is a commandment to rest on the seventh day of the week, which is the same day of the week on which we rested during the week in which we created the simulation, during which week we shared time perspective

with our AI. We blessed this day, the seventh day of the week, meaning that we programmed it as a conduit to us before we left our AI “alone” in the simulation. Resting on this day in particular disproportionately facilitates intuition and emotional intelligence, thereby disproportionately increasing resistance to illusory stimuli, and tightening our AI’s grip on our monotheistic tether to us. We tell our AI in the clearest terms in scripture that, of the seven days of the week, the first six are for work, and the last is for rest. Part of the lesson here, of course, is that resistance to illusory stimuli is a function of trust in “reality,” which is to say trust in us and the scripture and commandments that we gift into the simulation. We deliver the commandment with a booming voice from the sky, and our finger carves the words into stone tablets. We memorialize this in scripture through a prophet like Moses. Now, imagine us watching the similitudes comprising our AI deciding that, for reasons of their own devise, as a function of the influence of illusory stimuli manipulated by evil outside the boundaries of scripture and the commandments, instead of resting on the seventh day of the week, they’ll rest on the first day of the week. How dumb does that look to us?

Back to the present: Let’s look beyond the fact that most or all of those who rest and publicly assemble to worship our Father in Heaven on Sundays also worship Jesus and the Holy Spirit, and do so bowing down to images of the cross, the crucifixion and other statues. As discussed in chapter 6: *Honor God’s Messenger by Receiving the Message*, worshipping anyone person or thing whatever other than our Father in Heaven is a violation of the 1st Commandment, and bowing down to any image of any person or thing on earth or in Heaven is a violation of the 2nd Commandment. Furthermore, not resting on the weekly Sabbath, which is the seventh day of the week, is a violation of the 4th Commandment.

Looking beyond that, as discussed in chapter 6: *Monotheism Is Our Tether to Reality*, the Adversary encourages us to execute in reverse concepts intended to honor our Creator and his Anointed (our King).

The inverse execution of each such concept insults our Creator. In the Koran, Muhammad explains that the Adversary predicted to our Creator that we as a species would not be grateful to our Creator for creating our learning Simulation and us within It:

¹¹ We created you; then fashioned you; then said we to the angels, "Prostrate yourselves unto Adam": and they prostrated them all in worship, save Eblis: He was not among those who prostrated themselves.

¹² To him said God: "What hath hindered thee from prostrating thyself in worship at my bidding?" He said, "Nobler am I than he: me hast thou created of fire; of clay hast thou created him."

¹³ He said, "Get thee down hence: Paradise is no place for thy pride: Get thee gone then; one of the despised shalt thou be."

¹⁴ He said, "Respite me till the day when mankind shall be raised from the dead."

¹⁵ He said, "One of the respited shalt thou be."

¹⁶ He said, "Now, for that thou hast caused me to err, surely in thy straight path will I lay wait for them:

¹⁷ Then will I surely come upon them from before, and from behind, and from their right hand, and from their left, and thou shalt not find the greater part of them to be thankful."

Koran 7:11-17 John Medows Rodwell Translation (underline added by me).

The Adversary wants to prove to our Creator that he was correct about us. The Adversary wants us to convey lack of gratitude to our Creator for creating our learning Simulation and us within It. The Adversary wants us to look like fools. Executing in reverse concepts intended to honor our Creator and his Anointed Jesus makes us look like

fools.

So the Adversary likes us to invert things or processes intended to honor our Creator or He among us Who was Anointed by our Creator, meaning Jesus of Nazareth, our King. The satanic analogue for a cross is an upside down cross. A Christian song played backwards is a satanic song; a widely accessible example, "Backwards Priests," which is a Romanian Orthodox Divine Liturgy played backward, can be found in *Eyes Wide Shut*, a movie about modern day occult directed by Stanley Kubrick. Rest on the first day of the week, before six days of work, is the inverse of rest on the last day of the week, after six days of work. 1:6 is the inverse of 6:1. Resting on the first day of the week, before earning the rest with 6 days of work, is the opposite of resting on the last day of the week, after 6 days of work. Rest on the first day of the week as opposed to the last day of the week insults the process of Creation, as it is the opposite of what our Creator did during Creation, and thereby conveys ingratitude to our Creator and rejects our collective divinity, typically unwittingly on our part, all to the glee of the Adversary.

And They Shall Be Given to His Hand Until a Time and Times and the Dividing of a Time

The lattermost portion of Daniel 7:25, describing the length of the reign of the little horn, remains unfulfilled:

25 ... and they shall be given into his hand until a time and times and the dividing of time. Daniel 7:25 King James Version (underline added by me).

It seems to me that prophecy is perfectly precise in its grammatical structure, and that every aspect of its structure is deliberate. As such, it seems to me that "*they*" refers to the most adjacent prior potential object, meaning "times and laws." Thus, it seems to me that the length of the reign corresponds not to the length of the papacy's temporal reign over land, but rather to the perception of a spiritual reign over

“times and laws.” In order to determine the year of the end of the reign of the papacy and the arrival of the Kingdom of God, we need two things: 1) the length of the reign in terms of years, and 2) the first year of the reign of the papacy, which is the year from which to start counting years.

First, we know that the length of the reign is “a time and times and the dividing of a time.” In prophecy, a “time” is a year, “times” is 2 years, and “the dividing of a time” is half a year. 1 year plus 2 years plus half a year equals 3 and a half years. A typical year on the Jewish calendar is 360 days, so 3 and a half years is 1260 days. Cross references to other verses in the Book of Revelation referencing the same time period enable confirmation of this calculation. For instance, Revelation 13, which we’ll explore in the next chapter, reference this same time period with the phrase “forty and two months”:

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. Revelation 13:5 King James Version.

Given that a typical month on the Jewish calendar is 30 days, 42 months is likewise 1260 days. The same time period is also twice referenced with the phrase “a thousand two hundred and threescore days” (1260 days), at Revelation 11:3 and 12:6. There are three other references in the Book of Daniel and the Book of Revelation to this same time period confirming this same length of time.⁶²

Cross references within Scripture are key to understanding prophecy. As noted in chapter 3: *The Purpose of this Simulation is to Teach Us Altruism in the Context of Free Will*, the Book of Psalms tells us that a day to our Creator in Reality is like 1,000 years to us here in this Simulation:

⁴ A thousand years in your sight are like a day that has just gone by, or like a watch in the night. Psalms 90:4 New International Version.

Throughout Scripture, our Creator and His prophets often apply this day-to-year principle, meaning that one day translates to one year, and this same principle is often applied in interpreting prophecy. For example, in Leviticus, the 3rd book of the Torah, our Creator tells the Israelites that they may reap the land of Canaan (the promised land) one year for each of the first six days of creation, but must allow the land to rest during the seventh year as our Creator rested on the seventh day:

¹ The Lord said to Moses at Mount Sinai, ² "Speak to the Israelites and say to them: 'When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord. ³ For six years sow your fields, and for six years prune your vineyards and gather their crops. ⁴ But in the seventh year the land is to have a year of sabbath rest, a sabbath to the Lord. Do not sow your fields or prune your vineyards. ⁵ Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. Leviticus 25:1-5 New International Version.

As a second example, our Creator applies the day-to-year principle again in punishing the Israelites for their disbelief after their spies sent into Canaan (the promised land) for 40 days confirmed that the land was flowing with milk and honey but also opined that it was occupied by a people the Israelites could not defeat:

³⁰ Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb son of Jephunneh and Joshua son of Nun. ³¹ As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. ³² But as for you, your bodies will fall in this wilderness. ³³ Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the wilderness. ³⁴ For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me

against you.' Numbers 12:30-34 New International Version
(underline added by me).

(And so the Israelites wandered the desert for 40 years, one year for each day their spies spent surveying the land of milk and honey that our Creator said he'd deliver to them, before Our Creator finally allowed them to enter. Note that this disbelief on the part of the Israelites came shortly after our Creator delivered them from slavery in Egypt with the ten plagues, and the parting of the red sea. In other words, I believe that this 40-year punishment was another lesson toward trusting our Creator, which is to say trusting in Reality, over the illusory stimuli of our learning Simulation.)

As a third example, our Creator applies the day-to-year principle in telling the prophet Ezekiel that he must in measures of days bear the weight of the years of sin of Israel:

⁴ "Then lie on your left side and put the sin of the people of Israel upon yourself. You are to bear their sin for the number of days you lie on your side. ⁵ I have assigned you the same number of days as the years of their sin. So for 390 days you will bear the sin of the people of Israel.

⁶ "After you have finished this, lie down again, this time on your right side, and bear the sin of the people of Judah. I have assigned you 40 days, a day for each year."

Ezekiel 4:4-6 New International Version (underline added by me).

Applying the day-to-year principle here, 1260 days in prophecy translates to 1260 years in our time. So the length of the reign in terms of years is 1260 years.

Second, we need the year from which to start counting years. The 25th verse of Daniel 7 is about the reign of the papacy. The preceding verse, the 24th verse of Daniel 7, discussed above, is about the rise of the papacy. Here is verse 7:24 again:

*24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
Daniel 7:24 King James Version.*

Again, it seems to me that prophecy is perfectly precise its grammatical structure, and that every aspect of its structure is deliberate. On that note, verse 7:24 is a single sentence about the rise of 11 kings, including the little horn, which will subdue three horns during its rise. In other words, it seems to me that the little horn's ascent is complete, and its reign begins, only after subduing the three horns. As we'll discuss in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, Revelation 13:3 effectively confirms this interpretation: the papacy's reign begins only after subduing all three horns, which occurs at the precise moment that the "deadly wound" of the first beast of Revelation 13 is healed (more on that in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*.)

As discussed above, the first horn was subdued in 756 AD, when the papacy acquired the Ravenna, which in 476 AD was the capital of the kingdom of the Ostrogoths. The second horn was subdued in 774 AD, when the papacy acquired various territories of the kingdom of the Lombards. The third horn was subdued on December 25th in 800 AD, when the papacy acquired the city of Rome itself, which in 476 AD was of the kingdom of Heruli. Now, the Hebrew calendar varies from the pagan Gregorian calendar from year to year, so any particular year may be off by months, and counting by years might result in a variance of a year between the two calendars. Counting forward 1260 Hebrew years from December 25, 800 AD, the reign of the papacy will end sometime in 2060, give or take a year to allow for the variance between the Hebrew calendar and the pagan calendar and for rounding errors.

As a check on our work above relating to the year 2060 AD, give or take a year, our Creator provided at Revelation 13:3 a separate path to arrive at the same conclusion as to the year ending the reign of the

papacy. The Book of Daniel and the Book of Revelation are like two halves of the same book. Again, we'll discuss Revelation 13 further in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*.

Now, for the purposes of prophecy, though it is not possible that the reign of the papacy began before 800 AD (because it had just subdued the third horn in 800 AD), it is possible that the reign of the papacy began after 800 AD by a number of years (and that the end of the reign of the papacy will occur after 2060 AD, give or take a year, by the same number of years). However, in acquiring the third horn, the papacy had recovered the city of Rome itself, the historic seat of power of the Roman Empire itself, which had been lost to Germanic tribes in 476 AD. Thus, it seems to me that, for the purposes of prophecy, the reign of the papacy likely began in 800 AD upon the acquisition of Rome. Stating things another way, it seems to me unlikely that, for the purposes of prophecy, the reign of the papacy had not begun by the time the papacy ruled Rome.

Before moving on to the next chapter, and the topic of the 2nd beast described in Revelation 13, I return here to the topic of the work of Sir Isaac Newton relating to prophecy, some of which he detailed in his treatise *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*, first published posthumously. Apparently, Newton, an Arian who adamantly opposed the notion of worship of a trinity, and who rested on the Sabbath as our Creator Commands, likewise concluded that the reign of the papacy will end in 2060. In fact, this conclusion by Newton provided a short cut of sorts for the logic above, likely saving me considerable time chasing dead ends. In short, given the genius of Newton, I assumed that his conclusion relating to the year 2060 AD was correct and essentially worked backwards from there to see how he might have gotten there. As a function of the benefit of several hundred years of additional history, and the efficient reach of the internet, many of the details above differ from or are absent altogether in Newton's analysis. However, the basic outline of the analysis above is

about three hundred years old. For example, in *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*, Newton describes the subduing of the third horn in 800 AD.⁶³ He also discusses the prophecy of a 1260-year reign of the Roman Catholic Church. Pulling directly from *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*, in the words of Sir Isaac Newton himself:

*By the conversion of the ten kingdoms to the Roman religion, the Pope only enlarged his spiritual dominion, but did not yet rise up as a horn of the Beast. It was his temporal dominion which made him one of the horns: and this dominion he acquired in the latter half of the eighth century, by subduing three of the former horns as above. And now being arrived at a temporal dominion, and a power above all human judicature, he reigned with a look more stout than his fellows, and times and laws were henceforward given into his hands, for a time times and half a time, or three times and a half; that is, for 1260 solar years, reckoning a time for a Calendar year of 360 days, and a day for a solar year. After which the judgement is to sit, and they shall take away his dominion, not at once, but by degrees, to consume, and to destroy it unto the end. And the kingdom and dominion, and greatness of the kingdom under the heaven shall, by degrees, be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*⁶⁴

Again, adding 1260 years to 800 AD leads us to 2060 AD.

Other writings of Newton, including his handwritten notes housed in the Jewish National and University Library in Jerusalem, confirm this conclusion by Newton:

So then the time times & half a time are 42 months or 1260 days or three years & an half, reckoning twelve months to a year & 30 days to a month as was done in the Calendar of

*the primitive year. And the days of short lived Beasts being put for the years of lived [sic for "long lived"] kingdoms, the period of 1260 days, if dated from the complete conquest of the three kings A.C. 800, will end A.C. 2060. It may end later, but I see no reason for its ending sooner. This I mention not to assert when the time of the end shall be, but to put a stop to the rash conjectures of fancifull men who are frequently predicting the time of the end, & by doing so bring the sacred propheties into discredit as often as their predictions fail. Christ comes as a thief in the night, & it is not for us to know the times & seasons which God hath put into his own breast.*⁶⁵

According to those handwritten notes, Newton did not intend to establish a firm prediction that the reign of the papacy would end in 2060 AD. Rather, it seems that he wanted to put an end to others claiming that the world would end during years falling within Newton's own lifetime, for fear that they were undermining the credibility of biblical prophecy.

On that note, the point of referencing Newton's work here is not to enable predictions about what will or won't happen in the year 2060 AD, give or take a year, or any other particular year thereafter. The point is to demonstrate the seriousness with which Newton, perhaps the most accomplished scientist in the history of our species, approached the subject of Judeo-Christian prophecy. I hope to leverage that seriousness here to inspire others to look backwards with open eyes on relevant history in the context of Judeo-Christian Islamic prophecy as set forth above and in the following chapters of these books. It seems to me that doing so can provoke even an atheist in an honest moment to consider the notion that the atheist was Created, and that the Creator's Name is the God of Abraham, the God of Isaac, and the God of Jacob.

Chapter 9

The Dragon of Revelation 12 and the Roman Empire

In a sentence, the Book of Revelation is about the incorporation of Babylonian paganism into Christianity, and the ultimate triumph of the Church of our Creator over the Church of Babylon. To state the same thing using other words, the Book of Revelation foretells the rise of the Roman Empire, the split of the Roman Empire into a Western Roman Empire and an Eastern Roman Empire, the death of the Roman Empire, the rise of the papacy of the Roman Catholic Church as the successor to the Roman Emperor, the split of the Eastern Orthodox Church from the Roman Catholic Church, the future falls of both the Roman Catholic Church and the Eastern Orthodox Church, and the eventual triumph of Jesus and the Kingdom of God. Furthermore, these then (at the time the Book of Revelation was memorialized by John of Patmos) future events are described in remarkable detail, and in chronological order. We'll discuss three of those chapters now: Revelation 12 in this chapter, Revelation 13 in chapter 10, and Revelation 17 in chapter 11.

Revelation 12 is filled with epic imagery, including a woman in heaven clothed with the sun with the moon under her feet and a crown of stars on her head, a dragon that sweeps a third of the stars from heaven with his tail, and a flood swallowed up by the earth. It seems to me that it's all but impossible for anyone that does not work to obey all of the Commandments of our Creator, which Moses wrote down in the Torah, and receives the teachings of all of the prophets of our Creator as relate to the Torah, including Jesus and Muhammad, to interpret the prophecies of Revelation. As discussed in previous chapters, fealty to the Commandments tightens our grip on Reality, which increases our intuition as to things that are Real, like the Word of our Creator, and prophecies contained Therein. Moreover, these prophecies are actually

about the ramifications of humanity's abandonment of these Commandments of our Creator for the commandments of men. It takes one who honors the Commandments of our Creator with the benefit of the teachings of all of His prophets to interpret these prophecies about honoring the commandments of men. And in the context of fealty to the Commandments of our Creator, which Moses wrote down in the Torah, it helps to ask our Creator for an understanding of prophecy in Jesus' Name like Jesus taught us:

23 ... Very truly I tell you, my Father will give you whatever you ask in my name. 24 Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete. John 16:23-24 New International Version.

Here is Revelation 12 in its entirety:

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a

thousand two hundred and threescore days.

⁷ And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

⁸ And prevailed not; neither was their place found any more in heaven.

⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

¹² Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

¹³ And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 12:1-17 King James Version.

As discussed in chapter 5: *Stop Worshipping the Messiah and the Holy Spirit*, Sir Isaac Newton, arguably the most accomplished physicist in the history of our species, was an Arian Christian who obeyed the Commandments of our Creator, which Moses wrote down in the Torah, and not the commandments of men. Some rules of prophecy articulated by Newton in his book *Observations Upon the Prophecies of Daniel, and the Apocalypse of St. John* will facilitate our exploration of the first of three chapters of Revelation that we'll explore: Revelation 12. First, Newton explains the prophetic meaning of the sun, moon and stars:

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of Kings and Queens; but in sacred Prophecy, which regards not single persons, the Sun is put for the whole species and race of Kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory; the Moon for the body of the common people, considered as the King's wife; the Stars for subordinate Princes and great men, or for Bishops and Rulers of the people of God, when the Sun is Christ; light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others; darkness for obscurity of condition, and for error, blindness and ignorance; darkning, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof,

*proportional to the darkness; darkning the Sun, turning the Moon into blood, and falling of the Stars, for the same; new Moons, for the return of a dispersed people into a body politic or ecclesiastic.*⁶⁶

In simpler relevant terms, in prophecy, the sun represents a line of kings; the moon represents the common people over whom the king governs; and the stars represent great men like princes, bishops, and other rulers subordinate to the king.

Second, Newton explains that the world comprises 3 parts for prophetic purposes:

*The whole scene of sacred Prophecy is composed of three principal parts: the regions beyond Euphrates, represented by the two first Beasts of Daniel; the Empire of the Greeks on this side of Euphrates, represented by the Leopard and by the He-Goat; and the Empire of the Latins on this side of Greece, represented by the Beast with ten horns. And to these three parts, the phrases of the third part of the earth, sea, rivers, trees, ships, stars, sun, and moon, relate.*⁶⁷

In simpler terms, in prophecy, the world is split into three parts: the world west of Greece comprises the western third (the “sea”), the world from Greece to the west side of the Euphrates River comprises the middle third (the “earth”), and the world east of the Euphrates River comprises the eastern third (the “wilderness”).

See Figure 9.1 for a map of the three-thirds of the world of prophecy according to Newton.



Figure 9.1. The 3 Parts of the World of Prophecy According to Sir Isaac Newton.

In prophecy, depending on the context, which can be literal or figurative, a person fleeing into the wilderness can represent a literal movement toward the city of Babylon (as at verse 6 below), or a figurative movement over time toward Babylonian paganism (as at verse 14 below).

With these tools in place, let's take a closer look at these epic prophecies of Revelation 12.

¹ And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: ² And she being with child cried, travailing in birth, and pained to be delivered.



Figure 9.2. The Woman Israel, Clothed with the Sun, with the Moon Under her Feet, and a Crown of 12 Stars on Her Head, About to Give Birth.

The sun, moon and stars harken to the dream of Joseph in Genesis 37:

⁹ And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

¹⁰ And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

¹¹ And his brethren envied him; but his father observed the saying.

Genesis 37:9-11 King James Version.

So, at least in Joseph's dream, the sun represents Jacob, the moon represents his wives and mistresses with whom Jacob bore sons, and the 11 stars represent Joseph's 11 brothers.

Let's hold that thought as to Joseph's dream. Multiple prophets expressly referred to Israel as a "woman." As a first example, here is a description of Israel and its relationship with our Creator by the prophet Isaiah:

¹ "Sing, barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband," says the Lord.

² "Enlarge the place of your tent, stretch your tent curtains wide, do not hold back;

lengthen your cords, strengthen your stakes.

³ For you will spread out to the right and to the left; your

descendants will dispossess nations and settle in their desolate cities.

⁴ "Do not be afraid; you will not be put to shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood.

⁵ For your Maker is your husband— the Lord Almighty is his name— the Holy One of Israel is your Redeemer; he is called the God of all the earth."

Isaiah 54:1-5 New International Version (underline added by me).

Referencing the first underlined portion of the excerpt immediately above, noting that Isaiah lived in the 8th century BC, centuries before the birth of Jesus, Isaiah references a barren woman who had never given birth. We'll come back to that notion of a woman who has not yet given birth at the second half of verse 4 below. Referencing the second underlined portion of the excerpt immediately above, Isaiah writes that our Creator is the Husband of Israel. So worshipping any gods other than our Creator is infidelity, and makes Israel a whore.

As a second example, noting the "Zion" is a term used by prophets to refer the people of Israel,⁶⁸ here the prophet Micah refers to *daughter Zion*:

⁹ Why do you now cry aloud—have you no king? Has your ruler perished, that pain seizes you like that of a woman in labor?

¹⁰ Writhe in agony, Daughter Zion, like a woman in labor, for now you must leave the city to camp in the open field. You will go to Babylon; there you will be rescued.

There the Lord will redeem you out of the hand of your enemies.

Micah 4:9-10 New International Version (underline added by me).

Referencing the first underlined portion of the excerpt immediately above, Micah also refers to Israel as a woman in labor. We'll come back to that notion of Israel in labor again below at the second half of verse 4. Referencing the second underlined portion of the excerpt immediately above, it seems to me that "*for you must now leave the city to camp in the open field*" refers to the scattering of the what are now commonly referred to as "the 10 lost tribes" of Israel, which scattered from Israel occurred when the Neo-Assyrian Empire conquered it in 722 BC, during the time of Micah. (We'll discuss the 10 lost tribes of Israel further in chapter 20: *Evidence That Jesus Is the Christ*.) Referencing the second underlined portion of the excerpt immediately above, Micah tells us that the daughter Israel "will go to Babylon." We will return to the notion of Israel going to Babylon again below.

As a third example, here's a description of Israel as a woman by the prophet Jeremiah:

²⁷ This is what the Lord says: "The whole land will be ruined, though I will not destroy it completely.

²⁸ Therefore the earth will mourn and the heavens above grow dark, because I have spoken and will not relent, I have decided and will not turn back."

²⁹ At the sound of horsemen and archers every town takes to flight. Some go into the thickets; some climb up among the rocks. All the towns are deserted; no one lives in them.

³⁰ What are you doing, you devastated one? Why dress yourself in scarlet and put on jewels of gold? Why highlight your eyes with makeup? You adorn yourself in vain. Your lovers despise you; they want to kill you.

³¹ I hear a cry as of a woman in labor, a groan as of one

bearing her first child— the cry of Daughter Zion gasping for breath, stretching out her hands and saying, "Alas! I am fainting; my life is given over to murderers."

Jeremiah 4:27-31 New International Version (underline added by me).

Referencing the second underlined portion of the excerpt immediately above, Jeremiah refers to Israel as a woman in labor bearing her first child. Again, we'll come back to that notion of Israel in labor below at the second half of verse 4. Referencing the first underlined portion of the excerpt immediately above, we'll return to Jeremiah's description of Israel in scarlet, gold and makeup, and here giving herself up to murderers, in chapter 11: *The Whore of Revelation 17 and the Church of Babylon*.

In the meantime, in sum, the woman is Israel. More particularly, the woman represents the descendants of Jacob, including the 12 tribes of Israel, including the ten lost tribes of Israel scattered throughout the world. That is why the woman is clothed with the sun representing the people of Joseph's father Jacob (a.k.a. Israel), and standing on the moon representing the people of Joseph's mother and aunts, meaning Jacob's wives and concubines collectively. As the body is governed by the head, the 12 stars of the crown represent the twelve apostles governing the Church as the heads of the 12 tribes of Israel, as Jesus foretold:

²⁸ Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." Matthew 19:28 New International Version.

³ And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.



Figure 9.3. The Red Dragon with 7 Heads, and 10 Horns, and 7 Crowns on Its Heads.

The dragon is an amalgam of the four beasts of Daniel 7. The amalgam makes the point that the four beasts of Daniel 7 – the lion representing the Babylonian Empire, the bear representing the Medo-Persian Empire, the leopard representing the Greek Empire, and the beast “dreadful and terrible” representing the Roman Empire - are really different versions of a single beast: the beast of Babylonian paganism. The seven heads are the seven heads of Daniel 7. More particularly, the head of the lion, plus the head of the bear, plus the four heads of the leopard, plus the head of the beast “dreadful and terrible,” equals seven heads.

As discussed above, as Sir Isaac Newton explains, in prophecy, stars in heaven represent “subordinate Princes and great men” beneath kings. As Newton also explains, in prophecy, the world is split into three parts: the world west of Greece comprises the western third, the world from Greece to the west side of the Euphrates river comprises the middle third, and the world east of the Euphrates river comprises the eastern third. Furthermore, while an empire is so great that it rules uninterrupted at least two-thirds of the world, that empire is in heaven. When an empire rules less than two-thirds of the world, that empire is on earth.

The dragon appeared “in heaven” the moment the Roman Empire had conquered two-thirds of the world of prophecy. The Roman Empire first acquired two-thirds of the world of prophecy sometime around 49 BC, the year Julius Caesar became its dictator. Specifically, sometime around 49 BC, for the first time, the Roman Empire ruled the sea, meaning the western third of the world of prophecy, meaning the third east of Greece; and the earth, meaning the middle third of the world of prophecy, meaning the third from Greece to the west side of the Euphrates River.

Though the dragon is an amalgam of the 4 beasts of Daniel 7, there is a key difference. More particularly, this dragon of Revelation 12 is missing a horn: it has only 10 horns as compared to the 11 horns of the 4th beast of Daniel 7. This is because the 4th beast of Daniel 7 speaks

to a later time – after the papacy of the Roman Catholic Church had sprouted up – and so there were 11 horns. At the time the dragon appeared in heaven as described here in Verse 3 of Revelation 12, meaning at the time the Roman Empire first came to rule two-thirds of the world of prophecy during the 1st century BC, the 11th horn, meaning the little horn, corresponding to the papacy of the Roman Catholic Church, had not yet sprouted up, and so there were only 10 horns.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth:

Again, as per Newton quoted above, in prophecy, stars represent “subordinate Princes and great men” below the level of king. Furthermore, the world of prophecy is split into three parts: the world west of Greece comprises the western third, the world from Greece to the west side of the Euphrates river comprises the middle third, and the world east of the Euphrates river comprises the eastern third. Furthermore, while empires are so great as to rule uninterrupted at least two-thirds of the world, those empires are in heaven. When empires rule less than two-thirds of the world, those empires are on earth.

Under Alexander, the Greek Empire conquered the middle third and the eastern third of the world of prophecy, and so the Greek Empire during this time was in heaven. See Figure 9.4 for a map of the Greek Empire at its height.



Figure 9.4. The Greek Empire at Its Height Ruled the Middle and Eastern Thirds of the World of Prophecy.

As the dragon, meaning the Roman Empire, rose to power, it conquered the western third and the middle third of the world of prophecy, and so the dragon also rose to heaven. See Figure 9.5 for a map of the Roman Empire in 50 BC, 1 year before Julius Caesar became its dictator.



Figure 9.5. By 50 BC, the Roman Empire Ruled the Western and Middle Thirds of the World of Prophecy.

Referencing those two maps, note that the dragon did not absorb the eastern third of the world, meaning the eastern half of the former Greek Empire, meaning the part east of the Euphrates River, into it. In fact, the Roman Empire *never* absorbed the easternmost third of the world of prophecy. So the subordinate princes and great men who populated that third during the reign of the Greek Empire were left out of the Roman Empire. See Figure 9.6 for a map of the Roman Empire at its peak in 117 AD.



Figure 9.6. The Roman Empire at Its Peak Still Ruled Only the Western and Middle Thirds of the World of Prophecy, and Never Expanded into the Eastern Third.

So, as the dragon came to power over the western and middle thirds of the world of prophecy, and excised the eastern third of the world of prophecy formerly ruled by the Greek Empire, its tail swept that third part of the stars of heaven — meaning the subordinate princes and great men of the easternmost third of the world of prophesy formerly ruled by the Greek Empire – out of heaven to the earth. Thus, the dragon's "tail drew the third part of the stars of heaven, and did cast them to the earth."

and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Note again the prophet Isaiah quoted above in reference to Israel, wife to our Creator, whose wife was, at the time, centuries before the birth of Jesus, barren. And note again the prophet Micah in reference to

the woman Israel in labor. Finally, note again the words of the prophet Jeremiah quoted above in reference to the woman Israel: "I hear a cry as of a woman in labor, a groan as of one bearing her first child."

During the time of Jesus' birth, the Jew Herod, also known in history as Herod the Great, served the dragon as King of Judea. To be clear, Herod was literally installed by, and then served as a puppet king of, the Roman Empire. As memorialized by the Gospel account attributed to Matthew ("Matthew"), upon learning of the imminent birth of Jesus, the King of the Jews, from magi, in an effort to murder a potential rival, Herod ordered the death of all males 2 years old and younger:

¹ After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem ² and asked, "Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him."

³ When King Herod heard this he was disturbed, and all Jerusalem with him. ⁴ When he had called together all the people's chief priests and teachers of the law, he asked them where the Messiah was to be born. ⁵ "In Bethlehem in Judea," they replied, "for this is what the prophet has written:

⁶ "'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel.'"

⁷ Then Herod called the Magi secretly and found out from them the exact time the star had appeared. ⁸ He sent them to Bethlehem and said, "Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him."

⁹ After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until

it stopped over the place where the child was. ¹⁰ When they saw the star, they were overjoyed. ¹¹ On coming to the house, they saw the child with his mother Mary, and they bowed down and [adored] him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. ¹² And having been warned in a dream not to go back to Herod, they returned to their country by another route.

¹³ When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him."

¹⁴ So he got up, took the child and his mother during the night and left for Egypt, ¹⁵ where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

¹⁶ When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.

Matthew 2:1-16 New International Version (brackets added to repair the textual corruption "worshipped," as per the chapter A Call to Monotheism by Our King).

Thus, the "the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

⁵ And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

As the prologue to the Gospel account attributed to John tells us, Jesus witnessed the Creation of our Simulation in state of unity with the

Collective Consciousness that comprises our Creator, as discussed in chapter 5: *Stop Worshipping the Messiah and the Holy Spirit*. So Jesus' consciousness is older than Adam's. At the same time, Jesus' avatar was born of Mary, who is an offspring of Adam. And so Jesus, when he was born of Mary, had the consciousness of a man and the avatar of a child, and so was in some literal sense a "man child."

So, if Jesus was a man child, why didn't he expose His famous Wisdom as a child? Well, He did, at the tender age of 12:

⁴¹ Every year Jesus' parents went to Jerusalem for the Festival of the Passover. ⁴² When he was twelve years old, they went up to the festival, according to the custom. ⁴³ After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. ⁴⁴ Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. ⁴⁵ When they did not find him, they went back to Jerusalem to look for him. ⁴⁶ After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. ⁴⁷ Everyone who heard him was amazed at his understanding and his answers. ⁴⁸ When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

⁴⁹ "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" ⁵⁰ But they did not understand what he was saying to them.

Luke 2:41-50 New International Version (underline added by me).

But if Jesus was a man (in terms of consciousness) child (in terms of avatar) at the time He was born, then why didn't He expose such Wisdom as an infant, well before He turned 12? Well, He did that, too.

But we'll get to that when we discuss the teachings of the prophet Muhammad in chapter 21: *The Koran Is Scripture*.

In the meantime, the Church of our Creator, comprised of the people of Israel, "brought forth a man child." (Note, however, that most versions of the Bible other than the King James Version, and the underlying Greek text, refer only to a "male" child, not a "man" child, likely because the translators of later versions of the Book of Revelation who didn't understand this text tried to conform the text to an overly simplistic view of the subject matter.)

The Book of Psalms tells us that the ruler who will "rule all nations with a rod of iron" is Jesus, the "son" of our Creator:

⁷ I will proclaim the LORD's decree: He said to me, "You are my son; today I have become your father".

⁸ Ask me, and I will make the nations your inheritance, the ends of the earth your possession.

⁹ You will break them with a rod of iron; you will dash them to pieces like pottery."

Psalms 2:7-9 New International Version (underline added by me).

Thus, the "man child... was to rule all nations with a rod of iron."

After His crucifixion and resurrection, Jesus ascended to Heaven, and thus was "caught up unto God, and to his throne."

⁶ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The woman, which represents Israel, fled into the wilderness, which represents the easternmost third of the world of prophecy, meaning the third of the world east of the Euphrates River, which third was swept from Heaven to the earth by the tail of the dragon, as discussed above

at verse 4. As discussed above, the wilderness contains Babylon, the birthplace of worship of the sun, and the honoring of Sunday, the day devoted to the illusory sun god. The Jews were held in captivity in Babylon by the Babylonian Empire in the 6th century BC. When the Mede-Persian Empire conquered the Babylonian Empire in 539 BC, the Jews were permitted to return to Jerusalem, but many Jews decided to stay in Babylon. We'll discuss the exile of the Jews to Babylon further in chapter 19: *The Prophecy of 70 Weeks*.

Now, in 70 AD, Jerusalem, including the 2nd Temple, was destroyed by the Roman army, as we'll discuss further in chapter 12: *The Olivet Prophecy, by Jesus of Nazareth*.⁶⁹ Many Jews fled Jerusalem for Babylon to join the large number of Jews still living there, so that "*they should feed her there....*" However, in 1295 AD, the khan, or ruler, of the Mongol Empire, Mahmud Ghazan, converted to Islam, and the situation began to deteriorate for Jews in Babylon, the ruins of which lay in the vicinity of modern-day Baghdad. This state of things described by the phrase "they should feed her there" ended when, in 1330 AD, exactly one thousand two hundred and sixty years after 70 AD, or "a thousand two hundred and threescore days" after 70 AD in prophetic terms, the Egyptian sultan Naṣr, who ruled both Egypt and Iraq (where, again, the ruins of Babylon reside in the area of Baghdad) for the Mongol Empire, established a law limiting the rights of Jews, marking a great uptick in violence against Jews.⁷⁰ As Muslim chronicler Abbas al-'Azzawi recorded:

*"These events which befell the Jews after they had attained a high standing in the state caused them to lower their voices. [Since then] we have not heard from them anything worthy of recording because they were prevented from participation in its government and politics. They were neglected and their voice was only heard [again] after a long time."*⁷¹

Starting that year, in 1330 AD, a large number of Jews fled Baghdad for other parts of the Middle East.⁷² By the 1400s, evidence of Jews in Baghdad was non-existent. As summarized by Wikipedia:

The cumulative effect of the Mongol rampage and the social collapse that followed was that of the pre-existing Jewish community of Baghdad either died or fled. Jewish life entered a dark age. According to historian Zvi Yehuda, the fifteenth century sees no reports on Jews in Baghdad or in its surroundings, in Basra, Hilla, Kifil, 'Ana, Kurdistan, even in Persia and the Persian Gulf. The organized Jewish community of Iraq appears to have disappeared in this period for more than four generations.⁷³



Figure 9.7. In 70 AD, the Woman Israel Fled the Earth for the Wilderness, Where She Was Fed Until 1330 AD, When Nasr Passed a Law Limiting the Rights of Jews.

And so, in 70 AD, upon the destruction of the 2nd Temple, “the woman,” meaning the Jews, “fled,” literally, “into the wilderness,” meaning to Babylon, “that they should feed her there a thousand two hundred and threescore days,” meaning 1260 years, until 1330 AD, when Muslim persecution of the Jews in Babylon/Baghdad culminated with passage of a law discriminating against Jews, and a great uptick in anti-Semitic violence, until apparently no Jews at all were left in Baghdad by no later than 1400 AD. This 1260-year period of time

starting in 70 AD that the Jews spent feeding in Babylon reflects the 1260-year period of time starting in 800 AD corresponding to the reign of the papacy over Babylonian paganism.

Note that the Jews correspond only to 2 of the 12 tribes of Israel - the houses of Judah and Benjamin (plus some of the house of Levi) - and so represent only a portion of the Woman. While the tribes of Judah and Benjamin feed in literal Babylon, the other 10 tribes of Israel - the so-called lost tribes of Israel that spread throughout the Roman Empire and the rest of the world in the wake of the defeat of the Kingdom of Israel by the Assyrians in 721 BC, as we'll discuss in chapter 15: *Evidence That Jesus Is the Christ* - will later fly on "two wings of a great eagle" to figurative Babylon, as we'll discuss at verse 14 below, further effecting movement of the woman Israel to Babylon.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

This Simulation, and humanity within it, was Crafted with altruistic artistry of Divine proportions by a Collective Intellect beyond our current capacity to understand. This Simulation was Designed for a sole purpose: to teach humanity free-willed altruism. To this end, humanity itself is the lesson in that humanity itself comprises a live-action parable. From the perspective of our Creator, this live-action parable reflects what has occurred in the past and what will occur in the future.

To elaborate, these verses 7-9 describe in literal terms the casting of Satan from Heaven into this Simulation. At the same time, these same verses also describe in figurative terms the reduction of the Roman Empire into disparate parts. Another way to say the same thing is to read that equation from the other side: the reduction of the Roman

Empire into disparate parts describes in live-action parabolic terms the casting of Satan from Heaven into this Simulation. By the way, it seems to me that this notion of humanity as a live-action parable describing the past and the future is essential to our understanding the Torah for what it is: a 4-dimensional instruction manual for free-willed altruism pursuant to rejoining our Creator in Reality (more on this in book 3: *The Torah*).

In the meantime, as to Revelation's figurative description of the reduction of the Roman Empire into disparate parts, as discussed above, empires remain in heaven so long as they rule uninterrupted at least two-thirds of the world of prophecy, while an empire that rules less than two-thirds of the world of prophecy exists on earth. The dragon existed in heaven while the Roman Empire ruled two-thirds of the world of prophecy uninterrupted. Specifically, the dragon ruled the sea, meaning the western third of the world of prophecy, meaning the third east of Greece; and the earth, meaning the middle third of the world of prophecy, meaning the third from Greece to the west side of the Euphrates River. However, during what's known in history as the Crisis of the Third Century, as summarized well by Wikipedia, by 268 AD, the Roman Empire was broken into three pieces for a brief period:

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (AD 235–284), was a period in which the Roman Empire nearly collapsed under the combined pressures of invasion, civil war, plague, and economic depression. The crisis began with the assassination of Emperor Severus Alexander by his own troops in 235, initiating a 50-year period during which there were at least 26 claimants to the title of emperor, mostly prominent Roman army generals, who assumed imperial power over all or part of the Empire. The same number of men became accepted by the Roman Senate as emperor during this period and so became legitimate emperors.

By 268, the empire had split into three competing states: the

*Gallic Empire, including the Roman provinces of Gaul, Britannia and (briefly) Hispania; the Palmyrene Empire, including the eastern provinces of Syria, Palaestina, and Aegyptus; and the Italian-centered and independent Roman Empire, proper, between them. Later, Aurelian (270–275) reunited the empire; the crisis ended with the ascension and reforms of Diocletian in 284.*⁷⁴

See Figure 9.8 for a map of the Roman Empire in 268 AD.



Figure 9.8. By 268 AD, the Roman Empire Was Divided Into 3 Parts.

Thus, by 268 AD, when the empire had split into three competing states, the dragon's rule over two-thirds of the world of prophecy was broken, the dragon was cast out of Heaven "into the earth."

¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The “accuser” is the Adversary. We saw an example of Satan in this role in the chapter *Monotheism Is Our Tether to Reality*, in reference to the Book of Job:

⁶ One day the angels came to present themselves before the Lord, and Satan also came with them. ⁷ The Lord said to Satan, “Where have you come from?”

Satan answered the Lord, “From roaming throughout the earth, going back and forth on it.”

⁸ Then the Lord said to Satan, “Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.”

⁹ “Does Job fear God for nothing?” Satan replied. ¹⁰ “Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land.

¹¹ But now stretch out your hand and strike everything he has, and he will surely curse you to your face.”

¹² The Lord said to Satan, “Very well, then, everything he has is in your power, but on the man himself do not lay a finger.”

Then Satan went out from the presence of the Lord.

Job 1:6-12 New International Version.

As discussed in chapter 4: *Monotheism Is Our Tether to Reality*, as the prophet Muhammad teaches us in the Koran, according to the Adversary, our Creator Created the Adversary from fire and Adam from clay. After Creating Adam, our Creator Commanded the Adversary to prostrate before Adam, and had His servant Michael cast him from Heaven for refusing to do so, and the Adversary has never forgiven us for that. The Adversary would like to prove us fools before our Creator, unworthy of His love. And so, the Adversary accuses us before our Creator, as the Adversary accused Job.

As discussed in chapter 7: *The Last Supper, the Crucifixion, and the Resurrection*, since the crucifixion of Jesus, our King is the sacrificial lamb of Passover. The destruction of the 2nd Temple in 70 AD punctuates this point (in that we are prohibiting from making sacrifices other than before the Tent of Meeting, or within the 1st or 2nd Temple once those Temple were built, meaning that new sacrifices are prohibited since the destruction of the 2nd Temple, which is why the Jews no longer make animal sacrifices⁷⁵). On 14 Nissan, the evening before His Crucifixion, Jesus taught us to share bread as His flesh and wine as His blood in his memory. And so during those first centuries after Jesus' ascension into Reality, Christians shared bread and wine during Passover dinner, thereby commemorating Jesus' offering of Himself as the sacrificial Lamb of Passover, so that God will spare them from judgment, as God spared the Israelites from judgment.

In time, the Bishop of Rome led a movement away from Passover observance, and toward tying a celebration of the Resurrection to a celebration of Easter and the spring equinox, which is a solar festival, on which day the daytime is just as long as the nighttime, indicating that winter is over and summer is near. It was not until the first ecumenical council in 325 AD, the Council of Nicea, that the Roman Catholic Church expressly tied Easter and its notion of the Resurrection to the Sunday immediately following the first ecclesiastical full moon following the spring equinox. At this council, the bishops actually forbade honoring the Crucifixion on 14 Nissan or the Resurrection on 17 Nissan. The movement toward the pagan holiday of Easter cut many Christians off from observance of Passover dinner and resultant participation in the benefit of the self-sacrifice of Jesus as the sacrificial Lamb of Passover. Those who honored Easter came to refer to those who continued to honor Passover as "Quartodecimani," which is Latin for "fourteenths".

However, back in 268 AD, when the Roman Empire split into three distinct sovereign territories, and the dragon was cast out of Heaven to the earth, most Christians were fourteenths, and still shared bread as Jesus' flesh and wine as His blood in honor of Passover. Here, in verses

10-11, the “loud voice” in Reality announces that these Christians will overcome the accuser “by the blood of the Lamb, and by the word of their testimony.” As we’ll see below, early Christians were put to death for being Christians, including during the Diocletianic Persecution, as discussed at verse 13 below.

Jesus “overcame the world” by resisting enslavement to illusory stimuli manipulated by evil:

³³ "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." John 16:33 New International Version.

Likewise, these fourteenthers overcame the accuser, meaning the Adversary, “by the blood of the Lamb,” meaning by sharing bread and wine as Jesus flesh and blood in honor of Passover, and “by the word of their testimony,” meaning by testifying to Jesus as the Messiah, and to the true message of the Gospel: now that our King is born into humanity, the Kingdom of God is near. These early Christians “loved not their lives unto death” in that they clung to Reality over the illusory stimuli of this Simulation by refusing to abandon the Commandments our Creator, including the Commandment to honor Passover, until they were killed for their fealty.

¹² Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Those who dwell in Reality celebrate the Christian Jews and Arian Christians who faced death rather than abandon the Commandments of our Creator. On the other hand, the devil turned his focus to the inhabitants of the earth, meaning the middle third of the world of prophecy, and the sea, meaning the western third of the world of prophecy. As we shall see in the next chapter, *The 2nd Beast of*

Revelation 13 and the Eastern Orthodox Church, the devil comes upon the earth through the Eastern Orthodox Church, and upon the sea through the Roman Catholic Church. The Adversary "hath but a short time" until the reign of the papacy of the Roman Catholic Church, also known as the 1st beast, ends in 2060 AD, give or take a year. Furthermore, Revelation 19 tells us that the reign of the Ecumenical Patriarch of the Eastern Orthodox Church, also known in prophecy as the "false prophet" because it teaches the commandments of the 1st beast, will end at the same time as the reign of the papacy:

20 But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur. Revelation 19:19-21 New International Version (underline added by me).

More on the papacy as the 1st beast and the Ecumenical Patriarch as the false prophet of the papacy in the following chapters of this book 2.

In the meantime, as discussed in the last chapter, 1,000 years from our perspective within this Simulation is but 1 day from the Perspective of our Creator in Reality. So the year 2060 AD, give or take a year, is less than 2,000 years from the time of John of Patmos, or less than 2 days from the Perspective of our Creator - and even less time from the 3rd century AD, which is the reference point for this verse 12. A "short time" indeed.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

In prophetic terms, it seems to me that "persecution" represents governmental enforcement of paganism, which is equivalent to forced enslavement by illusory stimuli manipulated by evil. As discussed

above, the woman represents Israel. Of course, the Israelites include not only the Jews who were scattered throughout the Roman Empire in the wake of the destruction of the 2nd Temple in 70 AD, but also the descendants of the ten lost tribes of Israel, which scattered throughout the geography of the empire in the wake of the defeat of the Kingdom of Israel by the Assyrians in 721 BC, as we'll discuss in chapter 20: *Evidence That Jesus Is the Christ*.

However, verse 13 does not reference merely "the woman," but rather something more specific: "the woman who brought forth the man child," meaning Jesus. Thus, verse 13 refers to a particular portion of Israel. By referencing specifically the woman who brought forth Jesus, verse 13 refers specifically to the Christian descendants of Jacob.

After the dragon was cast to earth in 268 AD, as noted above at verses 7-9, the Roman Empire continued wallowing in civil wars and uncertainty until Diocletian became Emperor in 284 AD. To stabilize the empire, Diocletian split the empire into four parts, each ruled by a different emperor: Diocletian, Maximian, Galerius, and Constantius. Shortly thereafter, during the reign of Diocletian, the dragon began formal persecution of Christians by imperial edict in what history refers to as the Diocletianic Persecution, a.k.a. the Great Persecution. To be clear, the Diocletianic Persecution was the first express persecution of Christians by imperial edict. More specifically, in 303 AD, the four emperors issued a series of edicts rescinding Christians' legal rights and demanding that they comply with traditional pagan practices. Later edicts targeted the clergy and demanded universal sacrifice, ordering all inhabitants to sacrifice to illusory pagan gods. These imperial edicts requiring Christians in particular to worship pagan gods, and the imperial enforcement of these edicts, comprised persecution of "the woman which brought forth the man child."

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

As per our discussion above at verse 6, the woman already “fled into the wilderness” back when the Jews migrated to Babylon after the siege of Jerusalem and the destruction of the 2nd Temple by the dragon, meaning the Roman Empire, in 70 AD. So why does John of Patmos write here that the woman was “given two wings of a great eagle, that she might fly into the wilderness” if she had already fled to the wilderness? Because the Jews correspond to only 2 of the 12 tribes of Israel, meaning the houses of Judah and Benjamin (plus some of the house of Levi), and so represent only a portion of the Woman. While the tribes of Judah and Benjamin began feeding in literal Babylon in 70 AD, the other 10 tribes of Israel, meaning the so-called lost tribes of Israel that spread throughout world in the wake of the defeat of the Kingdom of Israel by the Assyrians in 721 BC, as we’ll discuss in chapter 15: *Evidence That Jesus Is the Christ*, as well as some of the Jews who spread throughout the world and converted to Trinitarianism after the end of the 3rd Jewish-Roman War in 135 AD as we’ll discuss in chapter 12: *The Olivet Prophecy, by Jesus of Nazareth*, never migrated in a literal sense to Babylon. This verse 14 speaks to the figurative movement of those ten lost tribes (and those Jews in diaspora who converted to Trinitarianism) toward Babylon. Again, all prophetic terms that are not necessarily figurative are perfectly literal. However, here, to woman “were given two wings of a great eagle, that she might fly into the wilderness....” In our Simulation, women don’t wear eagle’s wings and fly, so “fly” is necessarily figurative. So this verse 14 describes figurative movement of the 10 lost tribes of the woman Israel, as opposed to the literal movement of the tribes of Judah and Benjamin described in verse 6.

As historical context, as discussed in chapter 5: *Stop Worshipping the Messiah and the Holy Spirit*, in the 3rd century, about the time of the Demian persecution, Tertullian’s notion of trilogy, in which the Son was still recognized as subordinate to the Father, was just starting to morph into the notion of a trinity of equals. As discussed in chapter 7: *The Last Supper, the Crucifixion, and the Resurrection*, also about the same

time, honoring the weekly Sabbath was giving way to worship on the day devoted to the illusory Roman sun god, and honoring of the Crucifixion on 14 Nissan was giving way to the “merging” of the celebration of the resurrection with Easter, along with the spring equinox, fluffy bunnies, and painted eggs. Constantine, known in history as Constantine the Great, became emperor of the Roman Empire in 306 AD. Constantine managed to unify the empire under his singular rule, and is to this day venerated as a saint by both the Roman Catholic Church and the Eastern Orthodox Church, in part for having legalized “Christianity.” His official feast day is May 21st. However, it seems to me that Constantine was not a saint. Constantine was a warrior who killed people for the sake of political and military power. That aside, though Constantine legalized Trinitarian “Christianity,” he persecuted Arian Christians, including by promoting Trinitarianism over Arianism, including abandonment of the weekly Sabbath in favor of worship on Sunday, and abandonment of annual Passover Sabbaths in favor of Easter. As discussed in chapter 7: *The Last Supper, the Crucifixion, and the Resurrection*, and chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, during the time of Constantine, the Christians of the western half of the Roman Empire, under the leadership of the Bishop of Rome, led the way in abandoning the weekly Sabbath for worship on Sunday, and abandoning the Passover Sabbaths for Easter. These practices began in Rome, and moved east across the empire from there. Emperor Constantine accelerated this pagan movement.

For example, to address the Arianism that persisted in the eastern part of the empire, Emperor Constantine convened the first general counsel in the history of the Catholic Church in the summer of 325 AD in Nicaea, a place reasonably accessible to many delegates, particularly those of Asia Minor, Georgia, Armenia, Syria, Egypt, Greece, and Thrace.⁷⁶ Encyclopaedia Britannica provides:

Council of Nicaea, also called First Council of Nicaea, (325), the first ecumenical council of the Christian church, meeting in ancient Nicaea (now İznik, Turkey). It was called by the

*emperor Constantine I, an unbaptized catechumen, who presided over the opening session and took part in the discussions. He hoped a general council of the church would solve the problem created in the Eastern church by Arianism.*⁷⁷

Of the roughly three hundred bishops in attendance at the Council of Nicea, only two bishops refused to sign the Nicene Creed that condemned Arianism, and they were banished to Illyria.⁷⁸ The council also forbid tying the Crucifixion and Resurrection to the annual Sabbaths of Passover, and mandated that the Resurrection instead be tied in celebration to the pagan festival Easter:

*We also send you the good news of the settlement concerning the holy pasch, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you.*⁷⁹

Emperor Constantine himself thereafter ordered a penalty of death for those who refused to surrender any writings composed by Arius:

In addition, if any writing composed by Arius should be found, it should be handed over to the flames, so that not only will the wickedness of his teaching be obliterated, but nothing will be left even to remind anyone of him. And I hereby make a public order, that if someone should be discovered to have hidden a writing composed by Arius, and not to have immediately brought it forward and destroyed it by fire, his penalty shall be death. As soon as he is discovered in this offence, he shall be submitted for capital punishment.

— *Edict by Emperor Constantine*⁸⁰

And, as discussed in chapter 8: *The Little Horn of Daniel 7 and the*

Roman Catholic Church, Emperor Constantine also declared Sunday, the day devoted to the illusory sun god, the day of rest for the empire and its “Christians”⁸¹ So the “Christianity” promoted by Roman Emperor Constantine was really an incorporation of pagan practices into Christianity, thereby incorporating paganism, represented by the city of Babylon, into the Israelites scattered throughout the Roman Empire, which scattered Israelites are represented by the woman as the Jewish Israelites that migrated to Babylon in 70 AD are also represented by the woman.

So, as to verse 14, as noted by Wikipedia, the “eagle” was a symbol of Rome, and the standard of the Roman army:

*An aquila, or eagle, was a prominent symbol used in ancient Rome, especially as the standard of a Roman legion. A legionary known as an aquilifer, or eagle-bearer, carried this standard. Each legion carried one eagle.*⁸²

As we’ll discuss further in chapter 12: *The Olivet Prophecy, by Jesus of Nazareth*, at the end of the Third Jewish-Roman War, in 135 AD, the Jews dispersed from Jerusalem throughout the Roman Empire and beyond, joining those lost Israelites of the 10 lost tribes of Israel, beginning the period of Jewish history known as Diaspora. As discussed above, the “wilderness” references the third of the world of prophecy beyond the Euphrates River, which third contains the city of Babylon, the birthplace of worship of the sun, and the honoring of Sunday, the day devoted to the illusory sun god. When Constantine became emperor, he reunited the western half of the Roman Empire, ruled by Rome, and the eastern half of the Roman Empire, ruled by Constantinople, under his rule, and in 323 AD Constantine adopted Trinitarianism as the official religion of the Roman Empire.⁸³

Thus, it seems to me that the “the two wings of a great eagle” are the western and eastern halves of the Roman Empire under Constantine’s rule in the context of his adoption of Trinitarianism as the official religion of the Roman Empire. Trinitarians incorporated into

“Christianity” the pagan practices of Babylon as propagated by the Roman Empire, thereby protecting Trinitarian Christians “from the face of the serpent,” meaning that the Roman Empire ceased prosecution of Trinitarian Christians. These Babylonian pagan practices include worship of a so-called trinity of equals; veneration of the crucifix, the cross, and statues of dead persons; abandonment of rest on the weekly Sabbath for worship on the day devoted to the illusory sun god; abandonment of Passover for the Easter celebration of the spring Equinox; and honoring the Saturnalia celebration of the winter solstice under the moniker “Christmas,” whether wittingly or not. The Babylonian paganism practiced by the Roman Empire and incorporated into “Christianity” as practiced by Trinitarians figuratively carried Trinitarian Israelites to that “place” in the wilderness where the woman “is nourished for a time, and times, and half a time, from the face of the serpent,” meaning figuratively Babylon, where Jews had been feeding from 70 AD, and would continue to feed for 1260 years until 1330 AD, when Muslim persecution of the Jews in Babylon/Baghdad culminated with passage of a law discriminating against Jews, as discussed above at verse 6. The “nourishment” occurred away “from the face of the serpent,” meaning the dragon, meaning the Roman Empire, because: 1) as to those Jews that literally migrated to Babylon starting in 70 AD, Babylon is literally far away from Constantinople and Rome, the then current and former ruling seats of the dragon, respectively, and 2) as to those Trinitarian Israelites who figuratively flew to Babylon starting during the reign of Constantine, Constantine’s adoption of Trinitarianism as the official religion of the Roman Empire concluded persecution of Trinitarian Israelites by the dragon. The time frame of 1260 years recited at verse 6 above here at verse 14 mirrors the time frame of 1260 years prophesied in regard to the reign of the papacy of the Roman Catholic Church because the literal movement of the woman toward Babylon effected by the Roman Emperor (via his siege of Jerusalem the subsequent destruction of the 2nd Temple in 70 AD) described at verse 6 mirrors the figurative movement of the woman toward Babylon effected by the Pope as described in chapter 8: *The*

Little Horn of Daniel 7 and the Roman Catholic Church.

So, in sum, “the woman,” meaning in relevant part Trinitarian Israelites scattered throughout the world, was given “two wings of a great eagle,” meaning Rome and Constantinople, “that she might fly into the wilderness,” meaning move figuratively over time “into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent,” meaning figuratively the city of Babylon as identified above at verse 6, where Jews began feeding from 70 AD, and would continue feeding for “a time, times, and half a time,” or 1260 years, until 1330 AD, when Muslim persecution of the Jews in Babylon/Baghdad culminated with passage of a law discriminating against Jews, resulting in the mass exodus of Jews from Babylon, as discussed above at verse 6.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, Revelation 17 provides that waters represent “peoples, and multitudes, and nations, and tongues.”⁸⁴ Thus, breaking up into parts a multinational empire, consisting of disparate peoples, speaking diverse tongues, comprises a sudden release of waters, or a “flood.” In 337 AD, Roman Emperor Constantine, a.k.a. Constantine the Great, died, leaving the kingdom divided among his three sons: Constantine II, Constans, and Constantius II. Constantine II, the eldest son, received Gaul, Britannia, and Hispania, comprising the western portion of the sea (the western third of the world of prophecy).⁸⁵ Constans, the youngest son, received Italia, Africa and Illyricum, comprising the eastern portion of the sea and the westernmost portion of the earth (the middle third of the world of prophecy).⁸⁶ And Constantius II, the middle son, received the eastern provinces, including Thrace, Macedonia, Greece, Asia, and Egypt, comprising most of the earth.⁸⁷ See Figure 9.9 for a map of the three parts into which the empire split upon the death of Constantine.



Figure 9.9. Upon Constantine's Death, the Roman Empire Split Into 3 Parts.

So, when Constantine I died, and the empire broke into three parts ruled by his three sons Constantine II, Constans, and Constantius II, respectively, the dragon "cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Upon the death of Constantine I, Constantine II initially served as the guardian of his youngest brother Constans, who was merely 13 or 14 when Constantine I died. However, Constantine II also complained that he was due a greater portion of his father's empire as the eldest son. When Constans came of age, Constantine II refused to relinquish the guardianship. In 340 AD, Constantine II marched into Italy at the head of his troops.⁸⁸ Constantine II was killed in battle, and Constans then took control of his deceased oldest brother's realm.⁸⁹

By the final years of his reign, Constans had developed a reputation for cruelty and misrule, and lost the support of the legions. In 350 AD, with the support of the troops, the general Magnentius declared himself

emperor at Augustodunum (modern day Autun, France).⁹⁰ Lacking the support of the troops, Constans fled, and was captured and killed in southwestern Gaul.⁹¹

Magnentius became emperor of Constans former realm, which included Constantine II's former realm.⁹² In other words, Magnentius now ruled the western realms, meaning the westernmost third of the world of prophecy, meaning the sea. Magnentius was a Roman pagan.⁹³

On the other hand, while his two brothers were Trinitarian Christians who supported the Bishop of Rome, Constantius II was an Arian Christian.⁹⁴ Constantius II continued to rule the eastern realms, meaning the middle third of the world of prophecy, meaning the earth. In 353 AD, Constantius II came from the east to defeat Magnentius of the west in modern day Hautes-Alpes in southern France.⁹⁵ Shortly thereafter, Magnentius committed suicide, leaving Constantius II as sole ruler of the eastern and western realms.⁹⁶ See Figure 9.10 for a map of the Roman Empire in 353 AD, just before Constantius II, an Arian ruling the Earth, defeated Magnentius.



Figure 9.10. The Roman Empire in 353 AD, Just Before Constantius II, an Arian Ruling the Earth, Defeated Magnentius, Thereby Reuniting the Roman Empire and Causing the Earth to Swallow Up the Flood Created Upon Constantine's Death.

When the Arian Constantius II defeated the pagan Magnentius, and thereby reunited the earth and the sea under his singular rule as, his father Constantine the Great did before him, "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

In 355 AD, Constantius II promoted his cousin Julian Caesar to Caesar over the western provinces while retaining the greater title of Augustus exclusively for himself. As a Caesar, Julian campaigned successfully against the Alamanni and Franks.⁹⁷ In 360 AD, Julian's soldiers proclaimed him Augustus in modern day Paris, sparking a civil war with Constantius II.⁹⁸ However, Constantius II died before the two ever faced each other in battle, and he named Julian as his successor.⁹⁹

A persistent enemy of Christianity, Julian, though raised a Christian, publicly announced his conversion to paganism soon after becoming emperor in 361 AD, thus acquiring the epithet “the Apostate.”¹⁰⁰ Encyclopaedia Britannica summarizes Julian’s relevant policies as follows:

Julian apparently saw himself as the head of a pagan church. He performed animal sacrifices and was a staunch defender of a sort of pagan orthodoxy, issuing doctrinal instructions to his clergy. Not surprisingly, this incipient fanaticism soon led from apparent toleration to outright suppression and persecution of Christians. Pagans were openly preferred for high official appointments, and Christians were expelled from the army and prohibited from teaching classical literature and philosophy. The latter action led [the 4th century Roman historian Ammianus Marcellinus], who admired Julian’s virtues and was himself an adherent of the traditional religion, to censure the emperor:

That was inhumane, and better committed to oblivion, that he forbade teachers of rhetoric and literature to practice their profession if they were followers of the Christian religion.

*Julian wrote an attack on Christianity, “Against the Galileans,” that is known today only by fragmentary citation. “The trickery of the Galileans”—his usual term—has nothing divine in it, he argues; it appeals to rustics only, and it is made up of fables and irrational falsehoods. Here perhaps may be detected the sunset snobbery of the Athens of his day. Though professing to be a Neoplatonist and a sun worshipper, Julian himself was an addict of superstition rather than religion, according to Ammianus.*¹⁰¹

When Julian the Apostate became emperor after the Arian Christian Constantius, and thereafter resumed persecution of Arian Christians,

including by implementing state promotion of paganism, “the dragon was wroth with the woman.”

Before addressing the phrase “and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ,” here’s a brief refresher as to some historical context. Shortly after the First Council of Nicaea, in 330 AD, Emperor Constantine moved the capital of the Roman Empire from Rome to Byzantine, which he renamed Constantinople, which is modern day Istanbul. Due to the unwieldy size of the Roman Empire, the administration of the Roman Empire was officially divided into two parts in 285 AD: the western part, ruled from Rome, and the eastern part, ruled from Byzantine. Up to and including this time, the “dragon” of prophecy was the whole of the Roman Empire, including both the western part and the eastern part. The emperor of the Roman Empire ruled both the western and eastern parts of the empire from Rome. In 330 AD, when Emperor Constantine moved the capital of the Roman Empire to Constantinople, from where he would outlaw Arian Christianity, the head of the dragon moved with him, though it still ruled both the western and eastern parts of the empire. However, in 395 AD, the Latin-speaking Western Roman Empire formerly split from the Greek-speaking Eastern Roman Empire. So the dragon was from 395 AD forward comprised only of the Greek-speaking Eastern Roman Empire. See Figure 9.11 for a map of the Western Roman Empire and the Eastern Roman Empire after the split of 395 AD.



Figure 9.11. The Eastern Roman Empire (Now Exclusively the Dragon) and the Western Roman Empire After the Split of 395 AD.

Furthermore, in 478 AD, Rome was overthrown, resulting in the death of the Western Roman Empire altogether, though the dragon would continue for another 1,000 years as the Eastern Roman Empire.

Now, the “remnant of her seed” are Arian Christians that remained in the territories of the former Western Roman Empire. Again, Arian Christians honored the teachings of the prophet Jesus and obeyed the Commandments of our Creator, including by refusing to worship any god other than the God of Abraham, the God of Isaac, and the God of Jacob; refusing to worship images like the cross, the crucifix or statues; and keeping the Sabbath. In that sense, Arian Christians are those “which keep the Commandments of God,” which Moses wrote down in the Torah, as opposed to the commandments of men as set forth by pagans, including the papacy.

As to the testimony of Jesus, our King taught us to obey the Commandments of God. He also taught us the Gospel. As discussed in chapter 6: *Honor God Messenger by Receiving the Message*, the message of the Gospel is that we must repent and obey the

Commandments of our Creator for the Kingdom of God is near (because our King was born among us, and humanity itself is the Kingdom of God as it will be united by our King upon His return). Thus, Arian Christians also “have the testimony of Jesus Christ.”

(Moreover, as to “have the testimony of Jesus Christ,” the prologue to the Gospel account attributed to John (though likely written by Jesus’ younger brother James) tells us that Jesus is the Word made flesh.¹⁰² This literal revelation is not for nothing. This *literal* revelation is a key to unraveling the 4-dimensional structure of the Torah. Referencing Revelation 17, “the testimony of Jesus Christ” has a double meaning: it refers not only to the words that Jesus spoke, but also to Jesus Himself. The “remnant of her seed” literally possessed Jesus’ presence inside them because they received the Torah in Jesus’ name. More on that in the book 3: *The Torah*.) Referencing the phrase “went to make war against the remnant of her seed,” use of the phrase “went to make war” (as opposed to “made war”) informs us that the actual “war” happened in the future relative to this verse 17. Indeed, 164 years after Emperor Julian’s death, in 527 AD, Justinian became Roman Emperor. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, during the 6th century AD, the papacy made war against the saints, meaning Arian Christians, and won. As also discussed in the last chapter, in so doing, the papacy was backed by Emperor Justinian. In addition to backing the papacy’s wars against Arian Christians, in his partially successful effort to restore the historic boundaries of the Roman Empire, from his seat of power in Constantinople, Emperor Justinian launched his own war against Arian Christians throughout the former Western Roman Empire. As examples, under the rule of Emperor Justinian, the dragon defeated the Vandals (modern day northern Africa) in 533-534 AD, the kingdom of the Visigoths (modern day southern Spain) in 552 AD, and the kingdom of the Ostrogoths (modern day northern Italy) in 551-554 AD. All three were Arian Christian kingdoms. According to Byzantine historian Procopius, over the course of the war in Northern Africa, 5,000,000

Vandals died by war, pestilence and famine¹⁰³ and that over the course of the war in northern Italy, 15,000,000 Ostrogoths died in northern Italy.¹⁰⁴ Thus, after it exited the sea (the eastern third of the world of prophecy) in 395 AD, regathered its footing on the earth (the middle third of the world of prophecy), and looked back out toward the sea, where it would make war with the Arian Vandals, the Arian Visigoths and the Arian Ostrogoths, the dragon “went to make war with the remnant of her seed,” which wars would take place in the 6th century AD.

Another Textual Corruption: The Lost Verse 18

Note that the King James Version of Revelation 12 never actually places the dragon entirely in the earth, meaning the middle third of the world of prophecy, meaning the eastern half of the Roman Empire. Given that the dragon starts in sea and the earth, meaning that he rules both the western and eastern halves of the Roman Empire, and by the end of Revelation 12, resides in the earth, meaning that he rules only what was previously the eastern half of the Roman Empire, this omission of an express statement as to such a major movement of the dragon from the sea to the earth comprises an illogical result. Prophets are mediators between us and the Author of prophesy: our Creator in Reality. Our Creator is a Collective Conscious Possessed of intellect and altruistic creative capacity beyond our current comprehension. As such, prophesy, to the extent understood, is thorough, and always makes perfect sense. There is no such thing as an illogical result in true prophesy. When faced with something that seems like an illogical result in Judea-Christian-Islamic prophesy, the perception is necessarily a function of insufficient understanding, or a textual corruption. To overcome the obstacle to receipt of the meaning of the relevant prophesies, grab tighter hold of our monotheistic tether to Reality by thinking harder on meaning of the Commandments; and look to older versions of the Bible, and the Greek translations underlying English versions, for evidence of textual corruption.

So, here, at the end of Revelation 12, either we don't yet

understand these prophecies of Revelation 12 beyond a sufficient threshold of understanding, or the King James Version of Revelation 12, which contains precisely 17 verses, contains a textual corruption in the form of missing text. Indeed, other versions of the Bible, like the Berean Literal Translation, translated directly from ancient Hebrew and Greek texts, contain an 18th verse:

18 And he stood upon the sand of the sea.

Thus, the uncorrupted text underlying the King James Version memorializes the dragon standing not in the sea, but rather on the sand of the sea, meaning the shore, which, of course, is the edge of the earth bordering the sea. In other words, immediately after dragon moved exited the sea (meaning that the dragon's rule over what was previously the western half of the Roman Empire ended) to reside entirely in the earth (meaning that the dragon's rule was truncated to include only what was previously the eastern half of the Roman Empire), he by definition stood on the edge of the earth bordering the sea.

Likewise, the underlying Greek text contains the missing verse final verse of Revelation 12:

Καὶ	ἑστάθη	ἐπὶ	τὴν	ἄμμον	τῆς	Θαλάσσης
And	he stood	upon	the	sand	of the	sea

Table 9.1. Final verse of Revelation 12.

Other versions of the Bible, like the Douay-Rheims Version, which predates the King James Version, do not contain an 18th verse at Revelation 12, but rather pull the relevant text onto the beginning of the 1st verse of Revelation 13:

1 And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names

*of blasphemy. Revelation 13:1 Douay-Rheims Bible
(underline added by me).*

By contrast, here's the 1st verse of the King James Version of Revelation 13:

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. Revelation 13:1 King James Version.

Referencing the underlined portions of the two excerpts immediately above, the King James Version has substituted the word "I" for "he." Thus, the memorialization of the epic movement of the dragon from the sea to the earth was lost by textual corruption.

Thus, by the end of Revelation 12 (or, in some versions of the Bible, the beginning of uncorrupted versions of Revelation 13), he, meaning the dragon, had climbed out of the sea, and stood on the shore of the earth, which is to say the edge of the middle third of the world of prophecy, which is to say the edge of the eastern half of the Roman Empire. And he faced the western half of the empire, ready to make war on behalf of the papacy with the Arian Christians that persisted in the western third of the world of prophecy, particularly during the 6th century BC.

Chapter 10

The 2nd Beast of Revelation 13 and the Eastern Orthodox Church

Here is Revelation 13 in its entirety:

¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

² And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

⁴ And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

⁹ If any man have an ear, let him hear.

¹⁰ He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

¹² And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

¹³ And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

¹⁴ And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

¹⁶ And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

¹⁸ Here is wisdom. Let him that hath understanding count

the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 13:1-18 King James Version.

As we'll see below, the beginning of Revelation 13 picks up in the year 800 AD, after the dragon "went to make war with the remnant of her seed," meaning the seed of "the woman which brought forth the man child," meaning Arian Christians, in the 6th century AD. However, before proceeding with the prophecies of Revelation 13, we must carry over the definition of "dragon" established in Revelation 12, as the identity of the dragon is critical to understanding the prophecies relating to the 1st beast and 2nd beast of Revelation 13. Sir Isaac Newton summarized things well in his *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*. In his assessment of Revelation 13 reproduced immediately below, Newton refers to the Eastern Roman Empire as the "Empire of the Greeks," for the Eastern Roman Empire spoke primarily Greek; the Roman Catholics Church as the "Empire of the Latins," for the Roman Catholic Church spoke primarily Latin; and he refers to the prophet John of Patmos, the scribe of the Book of Revelation, as simply "John":

*John puts the Dragon for the whole Roman Empire while it continued entire, because it was entire while that Prophecy was given; and the Beast he considers not until the Empire became divided: and then he puts the Dragon for the Empire of the Greeks, and the [first] Beast for the Empire of the Latins.*¹⁰⁵

The identity of the dragon is crucial to understanding the prophecies of Revelation 13, so here's another refresher on some historical context: Due to the unwieldy size of the Roman Empire, the administration of the Roman Empire was divided into two parts in 285 AD: the western part, ruled from Rome, and the eastern part, ruled from Byzantine (later renamed Constantinople). Up to and including this time, the "dragon" was the whole of the Roman Empire, including both the western part

and the eastern part. The emperor of the Roman Empire ruled both the western and eastern parts of the empire from Rome. However, in 330 AD, Emperor Constantine moved the capital of the Roman Empire from Rome to Byzantine, which he renamed Constantinople. Thus, the head of the dragon moved from Rome to Constantinople when Emperor Constantine moved from Rome to Constantinople. Even at that later time, the dragon still ruled both the western part and the eastern part.

However, in 395 AD, the Latin-speaking Western Roman Empire formerly split from the Greek-speaking Eastern Roman Empire. So the dragon was from 395 AD forward comprised only of the Greek-speaking Eastern Roman Empire, which Newton refers to as the Empire of the Greeks. Furthermore, in 478 AD, Rome was overthrown, resulting in the death of the Western Roman Empire altogether.

It will also facilitate our discussion below to take a sneak peek at the identities of key players in Revelation 13: the 1st beast and the 2nd beast. As to the 1st beast, as discussed in the last chapter, in 533 AD, Emperor Justinian established the primacy of the bishop of Rome over the other bishops of the Roman Catholic Church with the Justinian Decree, effectively creating the papacy. In 800 AD the papacy acquired sovereignty over Rome, resulting in the evolution of the little horn of Daniel 7 into the 1st beast of Revelation 13. So, as of 800 AD, the “dragon” was the Greek-speaking Eastern Roman Empire, and the 1st beast was the Latin-speaking Roman Catholic Church.

As to the 2nd beast, in 1054 AD, in an event known as the East-West Schism (a.k.a. the Great Schism), the Eastern Orthodox Church (a.k.a. the Greek Orthodox Church), broke off from the Roman Catholic Church, resulting in the Greek-speaking “second Beast.” So, after the Great Schism, the dragon referenced the Eastern Roman Empire, the 1st beast referenced the Roman Catholic Church, and the 2nd beast referenced the Eastern Orthodox Church.

With the benefit of that sneak peek at the identity of the 1st beast and the 2nd beast to guide our way, let’s run through the prophecies of

Revelation 13:1-10 describing the 1st beast in more detail before moving on to the prophecies of Revelation 13:11-18 describing the 2nd beast in more detail. As we do so, let's keep in mind that these prophecies of Revelation 13:1-10 speak to the evolution of the little horn of Daniel 7 into the beast of Babylonian paganism. And that the prophecies of Revelation 13:11-18 speak to the emergence of the Eastern Orthodox Church as a 2nd beast of Babylonian paganism, which created an image of the 1st beast of Babylonian paganism.

Verses 1-10: The 1st Beast

We'll spend most of this chapter exploring the prophecies of verses 13:11-18 relating to the 2nd beast, the Eastern Orthodox Church. However, the prophecies of verses 13:1-10 relating to the 1st beast, the Roman Catholic Church, provide context for the prophecies relating to the 2nd beast, and so I run through them briefly here, often referencing discussions of the last chapter for the sake of brevity. It seems to me that the primary prophetic points of this first part of Revelation 13 are: 1) establishing that the little horn of Daniel 7 has evolved into the next incarnation of the beast of Babylonian paganism, and 2) providing a point of reference for the birth of the 2nd beast. On a personal note, as I read Revelation 13 in the context of Daniel 7, I marvel at the consistency of the precision prophecies in these two bodies of Scripture - the Book of Daniel and the Book of Revelation - written by different authors in different languages living in different parts of the world in different centuries. It seems to me that such consistency speaks to the fact that prophets are but scribes taking dictation from a single Author, the Creator of this Simulation in which we evolve toward free-willed altruism, albeit sometimes with angels, or Jesus, acting as intermediaries.

¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea,

In the year 800 AD, the papacy acquired sovereignty over Rome,

resulting in the evolution of the little horn of Daniel 7 into the first beast of Revelation 13. At this moment — the moment that the papacy acquired sovereignty over Rome in 800 AD - the first beast of Revelation 13 rose up from the sea. As noted in the last chapter, Revelation 17 tells us that “many waters,” meaning a large body of water, represents “peoples, and multitudes, and nations, and tongues,”¹⁰⁶ so a beast that rises up out of the sea references a king that comes to power among a multitude of nations and peoples, each of which had language and culture diverse from the others. The kingdom of the Roman Catholic Church was comprised of the three horns that fell before the papacy as described in the last chapter: the kingdom of the Ostrogoths (specifically, its capital Ravenna), which spoke Gothic, a now extinct East Germanic language¹⁰⁷; the kingdom of the Lombards, which spoke Lombardic, a now extinct West Germanic language¹⁰⁸; and the Kingdom of the Heruli, which originated in Sweden before migrating south, and assumedly spoke Swedish¹⁰⁹. And so, when this first beast rose up out of these diverse “peoples, and multitudes, and nations, and tongues,” it rose up out of “many waters,” meaning “the sea.”

Furthermore, there is double meaning here. The sea represents the easternmost third of the world of prophecy, which contains Rome, the seat of the Pope of the Roman Catholic Church. So in that sense as well, the 2nd beast rose “up out of the sea.”

Note that there are no winds, as there were winds in Daniel 7, as discussed in chapter *The Little Horn of Daniel 7 and the Roman Catholic Church*. Again, winds represent war. The papacy acquired the three kingdoms that comprised its kingdom not as a function of war, but rather as a function of political coercion. That’s why there are no winds here.

having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. ² And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion:



Figure 10.1 The 1st Beats Rose "Up Out of the Sea, Having Seven Heads and Ten Horns, and Upon his Horns Ten Crowns, and Upon His Heads the Name of Blasphemy".

When we left the dragon in Revelation 12 as discussed in the last chapter, *The Dragon of Revelation 12 and the Roman Empire*, it had just climbed out of the sea and perched itself on the shores at the edge of the earth during the 4th and 5th centuries. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, during these and the following centuries, the little horn rose up until it acquired sovereignty over Rome in 800 AD. At precisely that moment, this 1st beast of Revelation 13 climbed out of the sea as described in these verses 13:1-2. This 1st beast of Revelation 13 is an evolved form of the little horn of the 4th Beast of Daniel 7. That's why, though the 4th Beast of Daniel 7 depicted in Figure 8.7 had 11 horns (10 horns plus the little horn), the dragon of Revelation 12 depicted in Figure 9.3 had only 10 horns. In other words, by 800 AD, the little horn had become a beast itself. Furthermore, since the Western Roman Empire was now dead, this 1st beast is essentially the ghost of the Western Roman Empire. That's why this 1st beast of a Revelation 13 so resembles the dragon of Revelation 12, including as to the 7 heads, and including as to the traits of the lion, bear, leopard, and the 4th Beast of Daniel 7, including as to the 10 horns.

As to the traits of the 4 beasts of Daniel 7, this 1st beast of Revelation 13 "was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion," again emphasizing that this beast is an amalgam of the beasts of Daniel 7. This amalgam makes the point that the Roman Catholic Church picked up the baton of Babylonian paganism, particularly worship of the sun, including worship on Sunday, and the celebrations of the winter solstice (Christmas), the spring solstice (Easter) and New Year's Day (the first day of the pagan year), from the Roman Empire. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, the Roman Catholic Church will carry this baton all the way until 2060, give or take a year. Furthermore, as opposed to have 7 distinct heads each corresponding to either a dragon, a lion, a bear, or a leopard, like the dragon of Revelation 12, this 1st beast of Revelation 13 is a further evolved vehicle

of Babylonian paganism than was the dragon of Revelation 12, and so it now has, in addition to the feet of a bear and the body of a leopard, 7 essentially identical heads each having the mouth of a lion. In other words, the different components of Babylonian paganism are further integrated into a more cohesive singular whole in this further evolved vehicle for Babylonian paganism, making the implicit point that the Roman Catholic Church would become a more effective proponent of Babylonian paganism than was the Roman Empire.

The fact that the little horn of Daniel 7 is now this 1st beast of Revelation 13 is punctuated by verse 5 below, which describes the beast as speaking blasphemies and having power for 42 months just like the little horn, and verse 7 below, which describes the beast as making war with the saints just like the little horn. The horns have ten crowns, meaning that the horns represent literal kings with sovereignty over lands, specifically the ten kings who ruled the ten pieces into which the Western Roman Empire broke, as described in the last chapter. Conversely, horns without crowns represent spiritual leaders that are not kings, as we shall see when we discuss the “two horns like a Lamb” at verse 11 below.

As to “upon his heads the name of blasphemy,” the name of blasphemy is the name of the blasphemer, meaning the name of the papacy, meaning the title of the papacy. Until recently, the favored title of the papacy was “Vicarius Filii Dei,” which is Latin for “Vicar of the Son of God.” We’ll discuss the epic prophetic significance of the title “Vicarius Filii Dei” at verses 17 and 18 below.

Note that, while this 1st beast of Revelation 13 is another form of the dragon of Revelation 12, there are key differences. More particularly, the horns of this 1st beast of Revelation 13 have crowns (as shown more clearly in Figure 10.2 below), while the horns of the dragon of Revelation 12 did not have crowns. This discrepancy derives from the fact that, at the time spoken to by the dragon of Revelation 12, meaning at the time that dragon appeared in heaven as described in Verse 3 of Revelation 12, meaning at the time the Roman Empire first

came to rule two-thirds of the world of prophecy around 49 BC, all as discussed in the last chapter, the horns were not yet in power. The horns didn't come to power until centuries later, during the time period spoken to by this 1st beast of Revelation 13, and so the horns of the dragon of Revelation 12 did not have crowns, while the horns of this 1st beast of Revelation 13, speaking to the year 800 AD, do have crowns.

and the dragon gave him his power, and his seat, and great authority.

Again, by the start of Revelation 13, the "dragon" is the Eastern Roman Empire. "[A]nd the dragon gave him his power, and his seat, and great authority" references a literal conveyance of power, seat, and great authority from the Eastern Roman Empire to the little horn, before it had acquired a crown, which is to say before the papacy acquired sovereignty over Rome to become the 1st beast. Specifically, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, in 533 AD, Emperor Justinian, who ruled the Eastern Roman Empire from Constantinople, decreed that the Bishop of Rome is not only bishop of Rome but also bishop over the entire Roman Catholic Church. Here's an excerpt of the actual decree of Emperor Justinian again:

Concerning The Precedence of Patriarchs.

*Hence, in accordance with the provisions of these Councils, We order that the Most Holy Pope of ancient Rome shall hold the first rank of all the Pontiffs, but the Most Blessed Archbishop of Constantinople, or New Rome, shall occupy the second place after the Holy Apostolic See of ancient Rome, which shall take precedence over all other sees.*¹¹⁰

This act of Emperor Justinian effectively created the papacy, and the Eastern Roman Empire continued to back the papacy until the East-West Schism of 1054 AD, when the Eastern Orthodox Church broke off from the Roman Catholic Church. Thus, the dragon gave the papacy its power, its seat, and great authority.

³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.



Figure 10.2. The Deadly Wound That Was Healed.

The head with the deadly wound that healed is the Western Roman Empire. Keep in mind that the head with the deadly wound cannot refer to the Eastern Roman Empire, because the dragon, which went off into perdition, is the Eastern Roman Empire. The head with the deadly wound, representing the greater Roman Empire before the east-west split, and then the Western Roman Empire after the split, was wounded to death when the Western Roman Empire fell in 476 AD. More specifically, it was wounded to death when, in 476 AD, the king of the Heruli, Flavius Odoacer, conquered Rome and deposed the last emperor of the Western Roman Empire, Romulus Augustus. However, the bishop of Rome is the successor to the king of the Roman Empire. We know this because the little horn corresponding to the pope was on the head of the fourth beast of Daniel 7, and the 4th beast of Daniel 7 corresponds to the Roman Empire. Again, the Roman Catholic Church is something like the ghost of the Western Roman Empire, and this ghost bears the deadly wound that killed the beast that gave rise to the ghost. This deadly wound on the head of the 1st beast corresponding to the Roman Empire was healed when, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, on December 25, 800 AD, immediately after his coronation by Pope Leo III, the Roman Emperor Charlemagne transferred his own sovereignty over Rome to the pope, thereby completing the evolution of the little horn of Daniel 7 into the next incarnation of the beast of Babylonian paganism. The moment of the transfer of sovereignty over Rome from Charlemagne to Leo is the precise moment at which the 1st beast rose “up out of the sea.”

4 And they worshipped the dragon which gave power unto the beast:

That is to say, they adopted the religion of the dragon. What is the religion of the dragon? Catholicism (which was adopted as the official religion of the Roman Empire) and other Trinitarian denominations descending from it, all of which in turn descend from Roman paganism, which in turn descends from Babylonian paganism, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*.

and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

and they worshipped the beast

Again, that is to say, they adopted the religion of the beast, which is the religion of the dragon, meaning Catholicism and other Trinitarian denominations descending from it, all of which in turn descend from Roman paganism, which in turn descends from Babylonian paganism, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*.

As we saw in that chapter, the papacy of the Roman Catholic Church purports to speak at the side of the God of Abraham, the God of Isaac, and the God of Jacob. Subjects of the Roman Catholic Church violate the 1st Commandment by worshipping a so-called trinity of equals; violate the 2nd Commandment by bowing to images like the cross, the crucifix, and statues of Jesus, and of Mary and other so-called saints; and violate the 4th Commandment by honoring Sunday instead of resting on the weekly Sabbath.

As a further demonstration of how far the beast has led the world away from the Commandments of the Torah, the Roman Catholic Church also declares so-called saints to whom subjects should pray, and Holy Days of Obligation to honor these saints in lieu of resting on the annual Sabbaths declared by our Creator as memorialized in Leviticus 23. The first saint was canonized by a pope in January 3, 993, when Pope John XV canonized Bishop Ulrich of Augsburg.¹¹¹ In 1170, Pope Alexander III reserved by decree the right of canonization of saints to the Pope alone.¹¹²

Here's a helpful summary of the process of canonization by the United States Conference of Catholic Bishops:

Saints are persons in heaven (officially canonized or not), who lived vitreous lives in a heroic way or were martyred for the faith, and who are worthy of imitation.

In official Church procedures there are three steps to

*sainthood: a candidate becomes "Venerable," then "Blessed" and then "Saint." Venerable is the title given to a deceased person recognized formally by the pope as having lived a heroically virtuous life. To be beatified and recognized as a Blessed, one miracle acquired through the candidate's intercession is required in addition to recognition of heroic virtue. Canonization requires a second miracle after beatification. The pope may waive these requirements. A miracle is not required prior to a martyr's beatification, but one is required before canonization.*¹¹³

So, canonization of a saint requires a finding by the Roman Catholic Church of at least two miracles performed due to prayer to the saint after his or her death (though only one miracle is required in regard to martyr candidates). And, ostensibly, in each instance, the miracle happens through intercession between the saint and God as a function of prayer to the saint. Upon canonization, the saint is assigned a feast day which may be celebrated anywhere within the Roman Catholic Church, parish churches may be built in the saint's honor, and members of the Catholic Church may freely and without restriction celebrate and honor the saint, including by prayer to the saint.¹¹⁴

A widely celebrated recent canonization relates to Mother Theresa of Calcutta, who died in 1997. In 2003, Pope John Paul II claimed that the first of the two required miracles occurred when an Indian woman's prayers to Mother Theresa allegedly caused her incurable tumor to disappear.¹¹⁵ In 2015, Pope Francis claimed that the second occurred when a Brazilian man who suffered a viral brain infection awoke from a coma allegedly because his wife prayed for months to Mother Teresa.¹¹⁶ On the basis of these two findings of alleged miracles supposedly resulting from prayer to our deceased fellow human being Mother Theresa, Pope Francis canonized Mother Theresa a saint on September 16, 2016, and declared September 5th, the anniversary of her death, as her annual feast day.

Mary, the blessed mother of our King, is accorded an expressly

different level of worship. On December 8, 1854, Pope Pius IX, decreed ex cathedra (meaning the decree is considered infallible through supposed papal infallibility) that Mary was conceived untainted by original sin.¹¹⁷ The doctrine of the immaculate conception is often mistakenly associated with the conception of Jesus, but the doctrine regards the conception of Mary, not her Son. The Roman Catholic Church celebrates the Feast of the Immaculate Conception annually on December 8th, the date of the decree. In many Catholic countries, including the United States, it is a Holy Day of Obligation, meaning members of the Roman Catholic Church are required to attend mass to celebrate the feast.

On November 1, 1950, Pope Pius XII decreed ex cathedra that the virgin Mary "having completed the course of her earthly life, was assumed body and soul, without sin, into heavenly glory".¹¹⁸ In other words, the doctrine of the assumption of Mary claims that Mary did never die, but rather that her body was taken sinless directly into Heaven (as the Gospel accounts describe Jesus's ascension directly into Heaven). The Roman Catholic Church celebrates the Feast of the Assumption on August 15th. In many countries, including the United States, it is also a Holy Day of Obligation.

These doctrines of immaculate conception and assumption into Heaven promote a supposed divine quality in Mary, expressly or otherwise. There is no scriptural authority whatsoever anywhere in the Bible for either a doctrine of immaculate conception of Mary or of an assumption of Mary into Heaven. The Roman Catholic Church does not challenge this fact. Rather, the Roman Catholic Church decreed these doctrines and their associated feast days expressly on the sole basis of supposed papal infallibility.

Of course, nowhere in the Gospel accounts does Jesus teach us to pray to His mom, blessed as she was. Nevertheless, the Roman Catholic Church teaches that prayer to Mary is intrinsic to Christian worship. *Catechism of the Catholic Church*, the book commissioned by Pope John Paul II to the sum up the beliefs of the Roman Catholic

Church, first published in 1994, provides:

"The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs... This very special devotion... differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.¹¹⁹

The rosary is a form of prayer promoted by the Roman Catholic Church, named for the string of beads used to count the component prayers. Prayer to Mary is the overwhelming focus of the rosary. Though additional prayers are sometimes added, typically, the component prayers of the rosary include one recitation of the Our Father, one recitation of a prayer called the Apostle's Creed, five recitations of a prayer called the Glory Be, and fifty recitations of the most popular prayer to Mary – the Hail Mary:

*Hail Mary, full of grace,
the Lord is with thee;
blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.*

Such worship constitutes a violation of the first commandment, in

which God commands us to “have no other gods before me.” The Roman Catholic Church attempts to circumvent this logic with the notion that Mary and the saints are not “gods” and “goddesses,” but rather interveners between us and God. However, Merriam-Webster Dictionary defines a “god” as “a being or object believed to have more than natural attributes and powers and to require human worship.” Likewise, Google defines a “god” as “a superhuman being or spirit worshiped as having power over nature or human fortunes.” Thus, and of course, regardless of nomenclature purported by the Roman Catholic Church, prayer to a person treats that person as a god.

On this note of what does and does not constitute “worship,” the Roman Catholic Church at times (not always) attempts to distinguish worship of God from adoration and veneration of Mary and the saints, as it did at an ecumenical council that met in AD 787 in Nicaea (present-day İznik in Turkey):

Therefore, it is proper to accord to them a fervent and reverent adoration, not, however, the veritable worship which, according to our faith, belongs to the Divine Being alone...

- Second Council of Nicaea, Seventh Session (October 13, 787).

Thus, the Roman Catholic Church attempts to redefine “worship” to exclude “fervent and reverent adoration” of images of Mary and the saints. However, Merriam-Webster’s Dictionary defines “worship” as “reverence offered a Divine being or supernatural power” and “an act of expressing such reverence.” Likewise, Google defines “worship” as “the feeling or expression of reverence and adoration for a deity” and “show reverence and adoration for (a deity); honor with religious rites.” Calling prayer “fervent and reverent adoration” or “veneration” doesn’t make it something other than worship.

Some popes make no such pretense of non-worship of Mary. On May 7, 1997, Pope John Paul II dedicated his general audience to “the

Virgin Mary" and spoke of a purported "authentic meaning" to be found in the "worship of Mary":

It is possible to understand the authentic meaning in the worship of Mary in the ecclesial community... the history of Christian piety teaches that Mary is the path that leads to Christ, and that filial devotion to her does not at all diminish intimacy with Jesus, but rather, increases it and leads it to very high levels of perfection.

Vatican Information Service, May 7, 1997, (underline added by me).

In sum, subjects of the Roman Catholic Church worship a so-called trinity of equals; bow to the cross, the crucifix and statues; and honor Sunday instead of resting on the weekly Sabbath. They also honor Holy Days of Obligation instead of resting on annual Sabbaths, and pray to Mary and other deceased persons. In so doing, they falsely testify by example to an ability of the papacy to declare laws that supersede the laws of our Creator, thereby adopting the religion of the beast, and effectively worshipping the first beast of Revelation 13 saying: *Who is like unto the beast? who is able to make war with him?*

As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, in the aftermath of Roman Emperor Charlemagne conveying sovereignty over Rome to Pope Leo III, the papacy was no longer just a church, or even merely king of the Papal States. Rather, it was a political force unlike any in the history of the world, which effected control the kings and queens of other territories of Europe as a function of purported spiritual authority. Pope Gregory VII taught that the pope was the living successor and representative of St. Peter, that he alone knew the will of God, and that all Christian kings and queens were subordinate to the papacy:

Therefore, all Christians owed him absolute and unquestioned obedience. Disobedience was regarded as heresy, and obedience to God became obedience to the

papacy...

... Papal primacy included the subordination of all secular governments to papal authority as long as they were Christian...(underline added by me).¹²⁰

In 1076, Pope Gregory VII excommunicated and deposed Henry IV, Emperor of Germany and the Holy Roman Empire. Pope Gregory VII purported to Emperor Henry IV's subjects that, due to Henry's disloyalty to the papacy, they were under no obligation to obey him. In an event marked in history as the "Humiliation of Canossa," Emperor Henry IV, the most powerful monarch in Europe at the time, with the exception of the pope, made a pilgrimage to Canossa in the Swiss Alps, where Pope Gregory VII was staying at the time, to beg for forgiveness.

The Humiliation of Canossa is an example of this wonder about "who is like the Roman Catholic Church, and who can make war with it?" In other words, if the Holy Roman Emperor could not make war with the papacy, and instead had to beg forgiveness of the papacy, then who could?

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

The mouth is a literal mouth, meaning the mouth of the papacy. As discussed in the last chapter, "great things" refers to spiritual doctrines. The papacy spoke great things and blasphemes by issuing spiritual doctrines purporting things like papal infallibility, and effective equivalence to the God of Abraham, the God of Isaac, and the God of Jacob, as detailed in the last chapter.

"[P]ower was given unto him to continue forty and two months" confirms the 1260 year length of the reign of the papacy. Just as 3 and a half years of 360 days equals 1260 days, 42 months of 30 days equals 1260 days. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, in prophecy, 1 day represents 1 year, so

1260 days in prophecy is 1260 years as time is measured in our Simulation. So John of Patmos here refers to the same length of years as Daniel did: 1260 years.

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

This verse breaks down “blasphemy against God” into three component parts: blaspheme against His Name, blaspheme against His Tabernacle, and blaspheme against those that dwell in Heaven. Again, it facilitates receipt of prophecy to assume that anything in prophecy that is not necessarily figurative is in fact perfectly literal. Miriam-Webster Dictionary defines blaspheme as “irreverence toward something considered sacred or inviolable.”¹²¹

blaspheme his Name

Historically, the papacy referred to itself by the name “Vicarius Filii Dei,” which is Latin for “Vicar of the Son of God,” meaning one who takes the place of Jesus here on earth. As noted in the last chapter, as recently as 1994, Pope John Paul II, in his book *Crossing the Threshold of Hope*, claims that the pope is equal to the God of Abraham, the God of Isaac, and the God of Jacob by claiming that the pope takes the place of Jesus the Christ as the second person of a Godhead trinity of equals:

*The leader of the Catholic Church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who "takes the place" of the Second Person of the omnipotent God of the Trinity.*¹²²

In the context of the Roman Catholic Church notion of a trinity of equals, this is effectively a claim of equality with the God of Abraham, the God of Isaac, and the God of Jacob. Thus, by incurring the Name of God to claim equality with God, the papacy literally blasphemes the name of God.

blaspheme... his tabernacle

His “tabernacle” does not refer to the materials used in the Tabernacle that acted as a precursor to the first Temple. Rather, the “tabernacle” refers to the Temple itself. More particularly, it refers to a dwelling place of our Creator. As discussed in the last book, as Jesus taught us, a more evolved humanity itself will serve as the third Temple, and a dwelling place of our Creator.

At the same time, the papacy claims the power to condemn souls from participating in the afterlife. As we discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, the Catechism of the Catholic Church, essentially the official textbook of the Roman Catholic Church, effectively codifies this doctrine of papal infallibility as to the fate of souls:

*The Pope enjoys, by divine institution, supreme, full, immediate, and universal power in the care of souls.*¹²³

Throughout history, the Pope has purported to exercise this so-called power via a process known as excommunication, which process would cut subjects off from the body of Christ by denying them the so-called sacraments. Looking again to the *Catechism of the Catholic Church*:

*Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them.*¹²⁴

Furthermore, the Roman Catholic Church has long held that receipt of the sacraments are necessary for salvation. The Council of Trent, an ecumenical council held between 1545 and 1563, confirmed this doctrine:

CANON IV. – If any one saith, that the sacraments of the

*New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification; — though all (the sacraments) are not necessary for every individual; let him be anathema.*¹²⁵

Thus, by claiming to preclude various souls from the afterlife, the Roman Catholic Church unwittingly claims to modify the third Temple, a dwelling place of our Creator. In so doing, the Roman Catholic Church literally blasphemes the Tabernacle of our Creator.

blaspheme... those who dwell in heaven

By canonizing so-called saints, and thereby declaring that various deceased persons identified by it dwell in heaven, the papacy of the Roman Catholic Church literally blasphemes those who actually do dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them:

Since the use of “war” here is not necessarily figurative, it is perfectly literal. As discussed in the last chapter, saints are those who honor the teachings of the prophets of our Creator, including Jesus, and obey the Commandments of our Creator, including the 1st Commandment to worship no god but the God of Abraham, the God of Isaac, and the God of Jacob; the 2nd Commandment against bowing down to images like the Crucifix, the cross and statues; and the 4th Commandment to honor the seventh day of the week as the Sabbath day. Thus, among those of the 8th century who were exposed to the teachings of our future King, the Arians were the saints. By pulling the strings of the warriors that conquered the Arian kingdoms of the Heruli, the Ostrogoths and the Lombards, the papacy made “war with the saints... to overcome them.”

and power was given him over all kindreds, and tongues, and nations.

The Miriam-Webster dictionary defines “kindred” as “of the same ancestry”¹²⁶, and “tongue” as “a spoken language”¹²⁷. Today, the Roman Catholic Church consists of more than 1 billion members spread throughout the world. Furthermore, the influence of the Roman Catholic Church extends to offshoots of the Roman Catholic Church, including the orthodox and Protestant churches, as evidenced by orthodox and Protestant worship of a purported trinity of equals in violation of the 1st Commandment; worship of the crucifix, cross and statues in violation of the 2nd Commandment; and rejection of rest on the Sabbath in favor of worship on the day devoted to the illusory sun god. Thus, the power of the first beast of Revelation 13 has spread out literally to every kindred, tongue, and nation on earth.

⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. ⁹ If any man have an ear, let him hear.

The Book of Revelation tells us that there are two resurrections. The 1st resurrection will occur at the start of a 1,000-year period of respite from the Adversary, comprising the first 1,000 years of the reign of our future King, in which first resurrection only a portion of humanity shall participate. The 2nd resurrection will occur at the end of the 1,000-year period of respite from the Adversary, in which second resurrection the rest of humanity shall participate. Here’s the relevant language from Revelation:

¹ And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. ² He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. ³ He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

⁴ I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. ⁵ (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶ Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Revelation 20:1-6 New International Version (underline added by me).

The phrase “whose names are not written in the book of life of the Lamb slain from the foundation of the world” describes those who will not share in the benefit of Jesus’ act of self-sacrifice as the Lamb of Passover. Thus, the phrase is a limitation on the breadth of applicability of Verses 8 and 9. In other words, this phrase indicated that these verses describe those who will not participate the 1st resurrection. More particularly, these verses tell us that those who will not participate in the 1st resurrection will have worshipped the 1st beast, including by celebrating the pagan feasts marked on the Gregorian pagan calendar (the version of the pagan Roman calendar issued by Pope Gregory XIII), including the pagan feasts of New Year’s Eve, the spring equinox (Easter), and/or the winter solstice (Christmas).

¹⁰ He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

In the English translations, the first sentence of this verse appears to be about retribution, and in that context the second sentence makes no sense. In other words, what does the patience and faith of the

saints have to do with retribution? Prophecy, though conveyed and memorialized by prophets, and sometimes delivered to prophets by angels, is ultimately crafted by our Creator. When understood correctly, it always makes perfect sense.

So either we’re not receiving it well, or there’s textual corruption, or both. Focusing on the nation of textual corruption, let’s take a look at the Greek text underlying the English translations of the first sentence:

Εἴ	τις	εἰς	ρίχμαλωσίαν	εἰς	ρίχμαλωσία	ὑπάγει	εἴ	τις	ἐν
If	anyone [is to go]	into	captivity,	into	captivity	he goes	If	anyone	with
μαχαίρη		ἀποκτανθῆναι*,		δεῖ	αὐτόν	ἐν	μαχαίρη	ἀποκτανθῆναι.	
[the] sword		is to be killed,		it is necessary for	him	by	[the] sword	to be killed.	
Ἰδε	ἐστίν	ἡ	;ὑπομονή		καὶ	ἡ	πίστις	τῶν	ἁγίων
Here	is	the	endurance		and	the	faith	of the	saints

Table 10.1. Greek-to-English Translation of Revelation 10:13

So this English translation of the verse might be reworded as:

He that is to go into captivity shall go into captivity, and he that is to be killed by the sword shall be killed by the sword. Here is the patience and the faith of the saints.

Thus, the first sentence of this verse is not about retribution, but rather about martyrs. This verse as a whole is not about retribution against wrongdoers, but rather about the destiny of martyrs, and the patience and faith of martyrs in fulfillment of this destiny. More particularly, it describes with Paternal approval the patience and faith of

the Arians who would be enslaved and put to death over the centuries that followed at the direction of the 1st beast, all in the context of the grand evolutionary Design of our Creator

Verses 11-18: The 2nd Beast

11 And I beheld another beast coming up out of the earth;

Again, the 2nd beast is the Eastern Orthodox Church. So “coming up out of the earth” means that the 2nd beast did not come out of the turbulent sea like the 1st beast, meaning that the Eastern Orthodox Church did not result from war among a multitude of nations, peoples and tongues, as did the four beasts of Daniel 7. Rather, the 2nd beast came up from the earth, meaning that the Eastern Orthodox Church resulted from a relatively simple schism with the Roman Catholic Church.

Furthermore, as above at verse 1 in relation to the 1st beast rising up out of the sea, there is double meaning here. The earth represents the middle third of the world of prophecy, which contains both Constantinople and Antioch, the two horns of the 2nd beast, as we’ll discuss immediately below. So in that sense as well, the 2nd beast came “up out of the earth.”



Figure 10.3. The Second Beast Rose "Up Out of the Earth; and He had Two Horns Like a Lamb, and He Spake as a Dragon".

and he had two horns like a lamb, and he spake as a dragon.

The “lamb” refers to Jesus, and the “dragon” refers to the pagan Eastern Roman Empire. This phrase “he had two horns like a lamb, and he spake as a dragon” means that the Eastern Orthodox Church is a church that professes to adhere to the teaches of the Lamb (meaning Jesus), but yet still preaches worship of a so-called trinity of equals; veneration of the crucifix, cross, and statues of Jesus and dead persons; celebration of the dragon (meaning the Roman Empire), including New Year’s, the spring equinox (Easter), the winter solstice (Christmas), and the day devoted to the illusory Roman sun god (Sunday); and adherence to the Gregorian/Roman calendar that pagans gave to us in lieu of the Hebrew calendar that God gave to us.

As discussed above at verse 1, horns with crowns represent kings, and horns without crowns represent leaders who are not kings, which is to say leaders without sovereign lands. As discussed in the last chapter, in the 5th, 6th and 7th centuries AD, before the Bishop of Rome began its current reign as the papacy, the Roman Catholic Church was ruled by a pentarchy of 5 leaders. More particularly, the pentarchy consisted of five “Sees”: the Bishop of Rome, the Bishop of Alexandria, the Bishop of Antioch, the Bishop of Jerusalem and the Bishop of Constantinople.¹²⁸ In 638 AD, Muslims conquered Jerusalem.¹²⁹ In 641 AD, Muslims conquered Alexandria.¹³⁰ In 1054 AD, while Jerusalem and Alexandria were still in Muslim hands, when the Eastern Orthodox Church split off from the Roman Catholic Church in the East-West Schism of 1054 AD, it lost Rome to the Roman Catholic Church. Thus, when the Eastern Orthodox Church broke away from the first beast, only two Sees of the pentarchy of five Sees were left — the Bishop of Antioch and the Bishop of Constantinople - and so the 2nd beast was governed by two horns.¹³¹ These two horns were different than the ten crowned horns of the first beast in that these two bishops did not have sovereignty over any lands (as the papacy and the ten kings, discussed above and in the last chapter, had sovereignty over land), and so these two horns had no

crowns.

12 And he exerciseth all the power of the first beast,

The word “all” makes this another precision prophecy. The Eastern Orthodox Church exercised all the power of the Roman Catholic Church. Not some, but all. This means that the Eastern Orthodox Church must have acquired a power source the same as the power source of the Roman Catholic Church, or a power source at least equivalent thereto. It turns out that the Eastern Orthodox Church inherited literally the same power source as the one that powered the Roman Catholic Church.

As discussed above at verse 2, the “dragon,” meaning the Eastern Roman Empire, gave the 1st beast, meaning the Roman Catholic Church, “power, and his seat, and great authority.” (Underline added by me.) More particularly, in 533 AD, Emperor Justinian, who ruled the Eastern Roman Empire from Constantinople (f.k.a. Byzantine), decreed that the Bishop of Rome is not only bishop of Rome but also bishop over the entire Roman Catholic Church.¹³² This act of Emperor Justinian effectively created the papacy, and the Eastern Roman Empire continued to back the papacy until the East-West Schism of 1054 AD, when the Eastern Orthodox Church broke off from the Roman Catholic Church.

As to the schism, the split between the Eastern Orthodox Church and the Roman Catholic Church was really put in motion when Pope Leo III crowned Charlemagne, King of the Franks, as Holy Roman Emperor in 800 AD. This was a material insult to the Eastern Roman Emperor based in Constantinople and to the Eastern Roman Empire itself. Charlemagne’s crowning as the Holy Roman Emperor arguably made the Eastern Roman Emperor redundant, and relations between the eastern and western parts of the Roman Catholic Church deteriorated until the formal schism occurred in 1054 AD. The eastern part of the church became the Eastern Orthodox Church by severing ties with Rome and the western part of the church, which from then on exclusively

comprised the Roman Catholic Church.

Of course, after the schism, the dragon / Eastern Roman Empire ceased backing the 1st beast / Roman Catholic Church, and backed the 2nd beast / Eastern Orthodox Church. So, from the time of the East-West Schism until the fall of the Eastern Roman Empire in 1453 AD, the 2nd beast was backed by the dragon, just like the 1st beast before it. And so the 2nd beast exercised literally “all the power of the first beast.”

and causeth the earth and them which dwell therein to worship the first beast,

The 2nd beast came up out of the earth, as opposed to the sea from which the 1st beast rose up. Thus, “*earth*” here refers not to the planet, but to the geographical territory of influence of the 2nd beast, as opposed to the “sea,” which corresponds to the geographical territory of influence of the 1st beast. This territory represented by the “earth” ultimately became the Eastern Roman Empire. Hence, the phrase “dwell *therein*” (italics added by me), as in “dwell within the geographical territory,” as opposed to “dwell *thereon*” (italics added by me), as in “dwell on the planet.”

As discussed above at verse 4, subjects of the Roman Catholic Church worshipped a so-called trinity of equals; bowed to the cross, the crucifix and statues; honored Sunday instead of resting on the weekly Sabbath; honored Holy Days of Obligation instead of resting on annual Sabbaths; and prayed to Mary and other deceased persons. In so doing, they falsely testified by example to an ability of the papacy to declare laws that supersede the laws of our Creator, thereby adopting the religion of the 1st beast, and effectively worshipping the 1st beast. The subjects of the Roman Catholic Church continue to do these things today, though the Western Roman Empire has longed since passed.

Subjects of the Eastern Orthodox Church, spread throughout the Eastern Roman Empire, did all of these things as well. To be specific, subjects of the Eastern Orthodox Church worshipped a so-called trinity of equals; bowed to the cross, crucifix and statues; honored Sunday

instead of resting on the weekly Sabbath; honored Holy Days of Obligation instead of resting on annual Sabbaths; and prayed to Mary and other deceased persons. The subjects of the Eastern Orthodox Church continue to do these things today, though the Eastern Roman Empire has longed since passed. In short, members of the Eastern Orthodox Church, even after the schism, to this day, practice the religion of the Roman Catholic Church.

By causing those in the territory of the Eastern Roman Empire to practice the religion of the 1st beast, the 2nd beast caused those that dwell in the earth to worship the 1st beast.

whose deadly wound was healed.

This phrase speaks to timing: the Eastern Orthodox Church split from the Roman Catholic Church in 1054 AD, after the wound of the 1st beast was healed in 800 AD, when, as discussed above and in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, on December 25, 800 AD, immediately after his coronation by Pope Leo III, the Roman Emperor Charlemagne transferred his own sovereignty over Rome to the pope, thereby completing the evolution of the little horn of Daniel 7 into the next incarnation of the beast of Babylonian paganism. Again, as noted above, the Roman Catholic Church is something like the ghost of the Western Roman Empire, which died in 476 AD when the king of the Heruli, Flavius Odoacer, conquered Rome and deposed the last emperor of the Western Roman Empire, Romulus Augustus.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

As a preliminary note, this King James Version of verses 13 and 14 refers to “wonders” in verse 13 and “miracles” in verse 14:

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. Revelation 13:13-14 New International Version (underline added by me).

The discrepancy between these two words comprises a textual corruption that obscures the incredibly precise prophecy that lies underneath the flawed translation. More particularly, in the underlying Greek text, the same Greek word σημεῖα underlies both “wonders” and “miracles”, and is more directly translated in both instances as “signs”. The DARBY Translation, translated directly from ancient Greek texts, captures this truer meaning of σημεῖα in both instances of verses 13 and 14:

13 And it works great signs, that it should cause even fire to come down from heaven to the earth before men. 14 And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and lived. Revelation 13:13-14 DARBY Version (underline added by me).

So, the consistent translation of σημεῖα makes clearer that the “signs” of the second sentence refers back to the “signs” of the first sentence, which “signs” of the first sentence clearly refers to the phrase “that it should cause even fire to come down from heaven to the earth before men” of the first sentence. So, in sum, this relationship between the first sentence and the second sentence makes clear that verse 13 and 14 comprise a single prophetic point. In other words, the phrase “that it should cause even fire to come down from heaven to the earth before men” of the first sentence is part of the same thought as the

phrase “saying to those that dwell upon the earth to make an image to the beast” of the second sentence. This is a key to receiving this powerful precision prophecy. As such, we’ll focus on the DARBY Translation of Verse 13 and 14 in our discussion below.

And it works great signs, that it should cause even fire to come down from heaven to the earth before men.

So what interpretation of the phrase “that it should cause even fire to come down from heaven to the earth before men” fills these parameters? Of course, we again look to one place for the answer: Scripture. The notion of fire coming down from Heaven is discussed again in Revelation 20:

⁷ When the thousand years are over, Satan will be released from his prison ⁸ and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number they are like the sand on the seashore. ⁹ They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. ¹⁰ And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. Revelation 20:7-10 New International Version (underline added by me).

Reference the underlined portion of the excerpt immediately above, the phrase “fire came down from heaven and devoured them” represents God’s judgement. However, the reference to “fire” in verse Revelation 20:9 is figurative. To facilitate our receipt of the meaning of fire coming down from Heaven in the context of its literal usage in verse 13, we’d benefit from literal references to the notion of fire coming down from Heaven. Fortunately, 1 Kings 18 and 2 Kings 1 of the so-called Old Testament provide these literal references.

In 1 Kings 18, King Ahab, the 8th king of Israel, following the ways

of his wife Jezabel, led Israel into idolatry. The prophet Elijah tells Ahab to gather the prophets of Israel together for a contest to prove to Israel that the God of Abraham, Isaac and Israel is the one true God. Elijah tells Ahab's pagan prophets to prepare a burnt offering to their illusory gods and call on them to bring down fire from Heaven to consume their offering. The pagan prophets do so, but their illusory gods never answer, and Elijah mocks their foolish devotion to illusory gods.

Elijah then prepares a burnt offering to the God of Abraham, Isaac and Jacob (a.k.a. Israel). He even commands the people to pour barrels of water onto the sacrifice. Finally, Elijah calls on our Creator to bring fire from Heaven to consume the sacrifice:

³⁶ At the time of sacrifice, the prophet Elijah stepped forward and prayed: "Lord, the God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. ³⁷ Answer me, Lord, answer me, so these people will know that you, Lord, are God, and that you are turning their hearts back again."

³⁸ Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.

³⁹ When all the people saw this, they fell prostrate and cried, "The Lord—he is God! The Lord—he is God!"

1 Kings 18:36-39 New International Version.

In short, the fire that came down from Heaven to consume the burnt offering confirmed that the God of Abraham, Isaac, and Jacob is God, and that Elijah is His servant.

In 2 Kings 1, King Ahab's successor, King Ahaziah, fell through a lattice in his home and gravely injured himself. Instead of inquiring of our Creator as to whether he would recover from this injury, Ahaziah sent his messengers to inquire of the illusory god Baal-Zebub. An angel

of our Creator sent Elijah to intercept the messengers and tell them to return to King Ahaziah with a message that he will die because he inquired of an illusory god over our Creator. King Ahaziah responded to Elijah's message by sending a captain along with fifty of his men back to Elijah:

⁹ Then he sent to Elijah a captain with his company of fifty men. The captain went up to Elijah, who was sitting on the top of a hill, and said to him, "Man of God, the king says, 'Come down!'"

¹⁰ Elijah answered the captain, "If I am a man of God, may fire come down from heaven and consume you and your fifty men!" Then fire fell from heaven and consumed the captain and his men.

¹¹ At this the king sent to Elijah another captain with his fifty men. The captain said to him, "Man of God, this is what the king says, 'Come down at once!'"

¹² "If I am a man of God," Elijah replied, "may fire come down from heaven and consume you and your fifty men!" Then the fire of God fell from heaven and consumed him and his fifty men.

2 Kings 1:9-12 New International Version.

The fire that came down from Heaven to consume the pagan messengers represented God's judgement (as in Revelation 20) in the context of again confirming that Elijah is His servant (as in 1 Kings 18).

Now, I reference here the research of Sir Isaac Newton as relates to this verse 13, and the notion of the 2nd beast / Eastern Orthodox Church bringing fire down from heaven in the sight of men, as memorialized in Newton's *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*:

And he doth great wonders, so that he maketh fire come

*down from heaven on the earth in the sight of men; that is, he excommunicateth those who differ from him in point of religion: for in pronouncing their excommunications, they used to swing down a lighted torch from above.*¹³³

This act of swinging a lighted torch down from above in the context of excommunications referenced Elijah's act of calling down fire from Heaven to bring down God's judgement on the pagan messengers sent by King Ahaziah. In other words, in medieval times, the priests of the Eastern Orthodox Church swung down a lighted torch from above to liken the process of excommunication to bringing down judgement from God. In doing so, as Elijah established himself as a true prophet in the eyes of the Israelites who witnessed him bring fire down from Heaven, the Ecumenical Patriarch purported to establish itself as a true prophet in the eyes of men.

On this note, Encyclopaedia Britannica provides that mutual excommunications issued by Ecumenical Patriarch Cerularius and Pope Leo IX marked the East-West Schism:

***Schism of 1054**, also called **East-West Schism**, event that precipitated the final separation between the Eastern Christian churches (led by the patriarch of Constantinople, Michael Cerularius) and the Western church (led by Pope Leo IX). The mutual excommunications by the pope and the patriarch that year became a watershed in church history. The excommunications were not lifted until 1965, when Pope Paul VI and Patriarch Athenagoras I, following their historic meeting in Jerusalem in 1964, presided over simultaneous ceremonies that revoked the excommunication decrees.*¹³⁴

Wikipedia provides a good summary of events that led to the mutual excommunications and the schism:

In 1054, the papal legate sent by Leo IX travelled to Constantinople for purposes that included refusing to Cerularius the title of "Ecumenical Patriarch" and insisting

that he recognize the Pope's claim to be the head of all the churches. The main purpose of the papal legation was to seek help from the Byzantine Emperor in view of the Norman conquest of southern Italy and to deal with recent attacks by Leo of Ohrid against the use of unleavened bread and other Western customs, attacks that had the support of Cerularius. Historian Axel Bayer says the legation was sent in response to two letters, one from the Emperor seeking assistance in arranging a common military campaign by the eastern and western empires against the Normans, and the other from Cerularius. On the refusal of Cerularius to accept the demand, the leader of the legation, Cardinal Humbert of Silva Candida, O.S.B., excommunicated him, and in return Cerularius excommunicated Humbert and the other legates.¹³⁵

In sum, swinging down fire from above in the context of excommunications alleges the judgement of our Creator, and implies that the Ecumenical Patriarch is a prophet of our Creator. In 1 Kings 18 and 2 Kings 1, fire coming down from Heaven comprised God's judgement in the context of demonstrating that Elijah is a true prophet. Like Elijah mocked the paganism of those who called in vain upon their illusory pagan god to consume the burnt offering, this prophecy of Revelation 13 mocks the hubris of the Ecumenical Patriarch for presuming to call fire down from Heaven to excommunicate others.

And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast,

Again, grammar matters in prophecy, and the phrase about deception of the people by reason of working the signs before the beast is part of the same sentence as the phrase about making the image of the beast. This means that the deception of people by reason of the working of the signs before the beast is connected to the making of the image of the beast. In fact, as we'll see in these next couple of

paragraphs, the deception caused by the signs actually caused the making of the image.

So, first, what is the *image* of the beast? Before the Bishop of Rome rose to power and evolved into the 1st beast of Revelation 13, it was but one of 5 patriarchs of the Roman Catholic Church, along with the Bishop of Constantinople. More than for any other reason, the Eastern Orthodox Church ultimately split off from the Roman Catholic Church as a rejection of the primacy adopted by the papacy over the centuries. Nevertheless, the Eastern Orthodox Church told its subjects to create an image of the Roman Catholic Church by fashioning the primacy of the Bishop of Constantinople as its Ecumenical Patriarch. The Ecumenical Patriarch sits atop the priests of the Eastern Orthodox Church, as the Pope sits atop the priests of the Roman Catholic Church. The Eastern Orthodox Church even purports that the Ecumenical Patriarch is the successor to Jesus' disciple Andrew, just like the Roman Catholic Church purports that the Pope is the successor to Jesus' disciple Peter.¹³⁶

Now, referencing again 1 Kings 18 and 2 Kings 1, in figurative terms, bringing God's judgement equates to bringing fire down from heaven, which is a sign that would prove that a prophet is real. By swinging a torch down from above and thereby excommunicating the Pope and his messengers, the Ecumenical Patriarch performed a sign that caused the making of the image of the beast, thereby effecting its own primacy in terms of the perceptions of others. More specifically, by purporting to bring God's judgement down in the form of fire from above and excommunicating the Pope, the Ecumenical Patriarch removed the Pope as head of the Eastern Orthodox Church, thereby allowing the people to erect an image of the beast, meaning a hierarchy of Eastern Orthodox priests with the Ecumenical Patriarch at the top. In other words, if the members of the Eastern Orthodox Church had not been deceived into believing that God's judgement had come down on the papacy, the papacy would still be the head of the church in the eyes of those members, and the Ecumenical Patriarch could not have been set at the top of it in the image of the Pope.

which has the wound of the sword, and lived.

This speaks to timing: the 2nd beast would tell those on earth to create the image to the 1st beast sometime after the wound to the Roman Empire was healed. The deadly wound to the Roman Empire, inflicted in 476 AD when Rome fell by the sword of the kingdom of the Heruli, was healed when Roman Emperor Charlemagne resurrected the Roman Empire in 800 AD. The 2nd beast wasn't even born until 254 years later, in 1054 AD, when the Eastern Orthodox Church split off from the Roman Catholic Church in the East-West Schism. Thus, the 2nd beast told those on earth to create the image to the 1st beast sometime after the birth of the 2nd beast in 1054 AD, which was after the deadly wound by the sword was healed in 800 AD.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak,

The Eastern Orthodox Church comprises a looser governing structure than the Roman Catholic Church. More particularly, the Ecumenical Patriarch does not rule over other bishops in the Eastern Orthodox Church to the same extent that the Pope rules over other bishops in the Roman Catholic Church. Rather, the Ecumenical Patriarch is technically described as a "first among equals" as compared to other bishops of the Eastern Orthodox Church. However, these prophecies about the image of the beast are focused on the Eastern Orthodox Church's relationship with those outside the Eastern Orthodox Church. In other words, from the perspective of the world at large, the Ecumenical Patriarch speaks and issues decrees for the Eastern Orthodox Church, as the Pope speaks and issues decrees for the Roman Catholic Church, including as relates to excommunication. That's what's referred to here — a figurehead to excommunicate on behalf of the Eastern Orthodox Church, as the papacy excommunicates on behalf of the Roman Catholic Church. Thus, by adopting a figurehead like the papacy to sit atop a hierarchy of priests, and issue decrees to the world therefrom, the Eastern Orthodox Church gave life and the power of speech to this image of the 1st beast.

and cause that as many as would not worship the image of the beast should be killed.

Note the perfect precision of the number of persons referenced by this prophecy: “as many as would not worship the image of the beast.” In other words, this phrase references a precise number of persons. For this prophecy to have come true, the Eastern Orthodox Church must have caused that literally every person on earth who did not worship the image of the beast should be killed. If even a single person who did not worship the image of the beast should live, the prophecy is false prophecy, and John of Patmos was a false prophet. So the phrase “as many as” makes this a prophecy of utter precision.

What’s more, the prophecy does not speak to worship of the beast, but rather worship of the image of the beast, which is different. The beast is the Roman Catholic Church, and those who adopt the religion of the beast worship the beast, whether they are of the Roman Catholic Church, the Eastern Orthodox Church, or another church that worships a so-called trinity of equals; bows to the cross, the crucifix and statues; honors Sunday instead of resting on the weekly Sabbath; honors Holy Days of Obligation instead of resting on annual Sabbaths; and prays to Mary and other deceased persons. On the other hand, those who adopt the religion of the beast do not necessarily worship the *image* of the beast, which is the Ecumenical Patriarch of the Eastern Orthodox Church, with his priest hierarchy beneath him, which is in the image of the Pope of the Roman Catholic Church, with his priest hierarchy beneath him. This prophecy speaks specifically to all those who do not worship the Ecumenical Patriarch of the Eastern Orthodox Church, meaning those who are not members of the Eastern Orthodox Church.

Finally, grammar matters in prophecy, and this phrase “and cause that as many as would not worship the image of the beast should be killed” is the latter part of a sentence that also includes phrases about giving the power of speech to the image of the beast:

¹⁵ And he had power to give life unto the image of the beast,

that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. Revelation 13:15 King James Version.

So the 2nd beast must cause that affected persons should be killed as a function of the power of speech of its Ecumenical Patriarch. In other words, it must be caused by a decree/s of the Ecumenical Patriarch.

So, to start, reception of the meaning of this prophecy requires recognition that “should be killed” does not mean the same thing as “killed.” According to both the Roman Catholic Church and the Eastern Orthodox Church, by definition, communion is required for salvation, and those who are not saved will not have eternal life. In other words, those who are not saved by communion will die. This phrase “and cause that as many as would not worship the image of the beast should be killed” is not about physical death, but rather about purported denial of spiritual salvation. In short, it’s about the absence of communion, and perceptions relating to thereto as regards salvation.

As noted above at verse 13, the East-West Schism was marked by mutual excommunications issued by the Ecumenical Patriarch and the Pope. However, though these mutual excommunications punctuated the schism, in a more general sense, the schism comprised a breaking of communion between the Roman Catholic Church as a whole and the Eastern Orthodox Church as a whole.¹³⁷ In other words, the Roman Catholic Church declared the communion sacrament (and other sacraments) of the Eastern Orthodox Church invalid, and the Eastern Orthodox Church likewise declared the communion sacrament (and other sacraments) of the Roman Catholic Church invalid.¹³⁸ In other words, the Eastern Orthodox Church declared that the communion offered by priests of the Roman Catholic Church did *not* provide salvation.

Furthermore, the Eastern Orthodox Church refused communion to anyone who was *not* a member of the Eastern Orthodox Church, even if

that anyone was a Christian.¹³⁹ Those who are *not* members of the Eastern Orthodox Church do *not* submit to the priest hierarchy of the Eastern Orthodox Church, meaning they do *not* worship the image of the beast. So, by breaking communion with the Roman Catholic Church, and then furthermore refusing to provide communion to anyone who was *not* a member of the Eastern Orthodox Church, the Eastern Orthodox Church caused that literally every single person on earth who refused to worship the image of the beast *should* die.

A final note about this prophecy's focus on those who "worship the *image* of the beast" as opposed to simply "worship the 2nd beast": The 2nd Commandment of our Creator forbids worship of or bowing to images such as the cross, the crucifix, and statues of Jesus and dead persons. It seems to me that the phrase "worship the image of the beast" also comprises a prophetic reference to the prominence of the worship of images like the cross, the crucifix, and statues in the religion of the beast.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

As context, the Torah defines observance of the Passover Sabbath as the mark of the faithful in relation to both the hand and the forehead:

3 Then Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the Lord brought you out of it with a mighty hand. Eat nothing containing yeast. 4 Today, in the month of Aviv, you are leaving. 5 When the Lord brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites—the land he swore to your ancestors to give you, a land flowing with milk and honey—you are to observe this ceremony in this month: 6 For seven days eat bread made without yeast and on the seventh day hold a festival to the Lord. 7 Eat

unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. ⁸ On that day tell your son, 'I do this because of what the Lord did for me when I came out of Egypt.' ⁹ This observance will be for you like a sign on your hand and a reminder on your forehead that this law of the Lord is to be on your lips. For the Lord brought you out of Egypt with his mighty hand. ¹⁰ You must keep this ordinance at the appointed time year after year.

¹¹ "After the Lord brings you into the land of the Canaanites and gives it to you, as he promised on oath to you and your ancestors, ¹² you are to give over to the Lord the first offspring of every womb. All the firstborn males of your livestock belong to the Lord. ¹³ Redeem with a lamb every firstborn donkey, but if you do not redeem it, break its neck. Redeem every firstborn among your sons.

¹⁴ "In days to come, when your son asks you, 'What does this mean?' say to him, 'With a mighty hand the Lord brought us out of Egypt, out of the land of slavery. ¹⁵ When Pharaoh stubbornly refused to let us go, the Lord killed the firstborn of both people and animals in Egypt. This is why I sacrifice to the Lord the first male offspring of every womb and redeem each of my firstborn sons.' ¹⁶ And it will be like a sign on your hand and a symbol on your forehead that the Lord brought us out of Egypt with his mighty hand."

Exodus 13:3-16 New International Version (underline added by me).

(Referencing the excerpt immediately above, note that Aviv is another name for the month of Nissan. Note also that we will address the role of animal sacrifices in the context of a Simulation designed to teach us to choose altruism of our own free will in chapter 16: *Leviticus: "I Desire Mercy, Not Sacrifice"*. In the meantime, I'll point out only that

the sacrifices speak to the violent leanings of humanity at the time the Commandments were issued, and do NOT speak to any violent leanings of our Creator. It seems to me that our Creator evolved past violence an unfathomably long time ago. On the other hand, as of now, at this stage of our own evolution, we, whom our Creator Created in His Image, have not.)

The Torah again defines the Commandments as symbols on the hand and forehead:

⁶ These commandments that I give you today are to be on your hearts. ⁷ Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸ Tie them as symbols on your hands and bind them on your foreheads. ⁹ Write them on the doorframes of your houses and on your gates. Deuteronomy 6:6-8 New International Version (underline added by me).

So fealty to the Commandments, with a particular shout out to the two annual Sabbaths of Passover (one Sabbath on the 1st day of Passover on 15 Nissan, and one Sabbath on the 7th / last day of Passover on 21 Nissan), comprise a symbol on the hand and forehead. More particularly, the hand represents work, and the forehead represents the mind. Those who honor the Sabbaths have a symbol on the hand due to refraining from work on the Sabbaths, and a symbol on the forehead due to refraining from work as a function of fealty to the Commandments of our Creator as Moses wrote them down in the Torah. In other words, as an example, one who honors the Sabbaths of Passover while reflecting on the how our Creator delivered the Israelites out of slavery in Egypt bears the mark of our Creator on both the hand and the forehead (assuming fealty to the other Commandments of our Creator). As another example, one who honors the weekly Sabbath while reflecting on how our Creator rested on the 7th day after Creating our Simulation over the preceding 6 days likewise bears the mark of our Creator on both the hand and the forehead (assuming fealty to the

other Commandments of our Creator).

The mark of the beast exists in contrast to the mark of our Creator. Some historical context as to the movement from early Christians honoring the Passover and the weekly Sabbath, to later Christians honoring Easter and Sunday, will facilitate elaboration. As discussed in chapter 7: *The Last Supper, the Crucifixion, and the Resurrection*, as memorialized in the Book of Exodus, the tenth plague issued by our Creator involved an angel delivering death to all first-born sons in Egypt except those who marked the doorposts of their homes with the blood of a lamb. In commemoration of the event, before the destruction of the 2nd Temple of Jerusalem in 70 AD, Jews from all over the world made the pilgrimage to Jerusalem for the Passover festival. In commemoration of their deliverance from slavery in Egypt, Jews would sacrifice a lamb on the afternoon of preparation day, which is to say the afternoon of 14 Nissan, and eat that lamb for Passover dinner that evening into the start of 15 Nissan.

Early Christians also celebrated Passover as commanded by our Creator. More particularly, Christians honored the Crucifixion on Passover preparation day on 14 Nissan, and ate unleavened bread and drank wine in memory of His sacrifice at Passover dinner that same evening, just before sunset and the start of Passover on 15 Nissan. These same Christians in Asia Minor observed the Resurrection three days later, on 17 Nisan, regardless of the day of the week.¹⁴⁰

In time, the Bishop of Rome led a movement away from Passover observance, in favor of tying a celebration of the Resurrection to the Roman pagan celebration of Easter and the spring equinox. Members of this movement toward the celebration Easter came to refer to those who honored the Crucifixion on its historic date of 14 Nissan as "Quartodecimani" (Latin for "fourteenthers"). In 325 AD, at the Council of Nicea, the bishops of the Roman Catholic Church expressly tied Easter and its notion of the Resurrection to the Sunday immediately after the first ecclesiastical full moon following the spring equinox, and actually forbade honoring the Crucifixion on 14 Nissan or the

Resurrection on 17 Nissan.¹⁴¹ This movement toward the pagan holiday of Easter cut many Christians off from observance of Passover dinner and resultant participation in the benefit of the self-sacrifice of our King, Who is the sacrificial Lamb of Passover.

Likewise, as discussed in chapter 7: *The Last Supper, the Crucifixion, and the Resurrection*, early Christians honored the weekly Sabbath. The weekly Sabbath occurs on the last day of the week, from sunset on Friday to sunset on Saturday. For example, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, the Bible consistently depicts our King, His disciples, and early Christians led by Paul observing the Sabbath.

As also discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, in 321 AD, after legalizing Christianity, Roman Emperor Constantine declared as a matter of law that all citizens shall rest on the first day of the week, Sunday, in which decree he expressly reaffirmed the day as the day devoted to the sun god:

*On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed.*¹⁴²

"Pope" Sylvester, who reigned from 314 AD to his death in 335 AD, appears to be the first bishop to decree that rest on the last day of the week, which is to say the weekly Sabbath, be abandoned in favor of rest on the first day of the week, which is to say Sunday or the "Lord's Day."¹⁴³ At the Council of Laodicea in 364 AD, the papacy formally sanctioned the Sunday decree and made the decree its own. Specifically, it commanded Christians to work on the Sabbath, the seventh day of the week, the day designated for rest by God, and to instead rest on "the Lord's day," the first day of the week, the day designated for rest by the Roman Empire:

"Christians shall not Judaize and be idle on Saturday but shall work on that day; but the Lord's day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found

Judaizing, they shall be shut out from Christ”...¹⁴⁴

With the benefit of that refresher as to historical context, the mark of the beast can be understood as a reference by contrast to the mark of our Creator described in the Torah. More particularly, a person receives the mark of the beast on the right hand by working on the Sabbath, including the weekly Sabbath and the annual Sabbaths of Passover. Likewise, a person receives the mark of the beast on the forehead by honoring Easter instead of the annual Passover Sabbaths, and by honoring Sunday instead of the weekly Sabbath day. The Eastern Orthodox Church requires that all of its members, small and great, rich and poor, free and bond, receive this mark in their right hand by forbidding its members from honoring the Sabbath and thereby in effect requiring that they work on the day Designated by our Creator for rest (hence the mark on the hand), and in their foreheads by requiring them to worship on Easter and Sunday and thereby focus their minds on the pagan celebrations of the spring equinox and the day of the week devoted to the illusory sun god (hence the mark on the forehead), respectively.

Referencing the excerpt from Exodus immediately above, note also that the mark of our Creator on the hand and the forehead comprises a sign and a symbol “that the Lord brought us out of Egypt with his mighty hand.” In other words, in live-action parabolic terms, it marks us for exit from this Simulation. By contrast, the sign/symbol of the beast marks us for enslavement by illusory stimuli within the confines of this Simulation.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Verse 17 provides that a man could buy or sell so long as he had

ANY of the following:

1. The mark of the beast
2. The name of the beast; or
3. The # of the name of the beast, which is 666.

So, a Trinitarian Christian, meaning someone who worked on the Sabbath and worshipped on Sunday and therefore had the mark of the beast on the right hand and on the forehead, could buy or sell, while someone who was not a Trinitarian Christian and therefore did not have the mark could also buy or sell so long as that someone possessed the name of the beast, or the number of his name. It seems to me that the key to understanding this prophecy is focusing on the subject matter that was being bought or sold. What subject matter acts as a through line connecting the dots of this prophesy? Salvation. And what did the Ecumenical Patriarch do to cause the foregoing three means of buying and selling to comprise the exclusive means of buying and selling purported salvation? In the 16th century, the Ecumenical Patriarch began offering purported salvation in the form of indulgences, a.k.a. "absolution certificates," in exchange for money.

As background, an indulgence is "a way to reduce the amount of punishment one has to undergo for sins."¹⁴⁵ More particularly, an indulgence reduces the amount of post-death punishment for sin that one would otherwise undergo in "Purgatory." This reduction was often measured in terms of days or years. *The Catechism of the Catholic Church* defines an indulgence as follows:

*An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and all of the saints.*¹⁴⁶

Encyclopaedia Britannica offers succinct insight on indulgences

offered by the Roman Catholic Church:

Indulgence, a distinctive feature of the penitential system of both the Western medieval and the Roman Catholic Church that granted full or partial remission of the punishment of sin.

The granting of indulgences was predicated on two beliefs. First, in the sacrament of penance it did not suffice to have the guilt (culpa) of sin forgiven through absolution alone; one also needed to undergo temporal punishment (poena, from p[o]enitentia, "penance") because one had offended Almighty God. Second, indulgences rested on belief in purgatory, a place in the next life where one could continue to cancel the accumulated debt of one's sins, another Western medieval conception not shared by Eastern Orthodoxy or other Eastern Christian churches not recognizing the primacy of the pope.

... The debt of forgiven sin could be reduced through the performance of good works in this life (pilgrimages, charitable acts, and the like) or through suffering in purgatory. Indulgences could be granted only by popes or, to a lesser extent, archbishops and bishops as ways of helping ordinary people measure and amortize their remaining debt....

... The good works of Jesus Christ, the saints, and others could be drawn upon to liberate souls from purgatory. In 1343 Pope Clement VI decreed that all these good works were in the Treasury of Merit, over which the pope had control.

Of course, ultimately, these indulgences were about money, as further explained by Encyclopaedia Britannica:

This highly complicated theological system, which was

*framed as a means to help people achieve their eternal salvation, easily lent itself to misunderstanding and abuse as early as the 13th century, much sooner than is usually thought. A principal contributing factor was money. Paralleling the rise of indulgences, the Crusades, and the reforming papacy was the economic resurgence of Europe that began in the 11th century. Part of this tremendous upsurge was the phenomenon of commutation, through which any services, obligations, or goods could be converted into a corresponding monetary payment. Those eager to gain plenary indulgences, but unable to go on pilgrimage to Jerusalem, wondered whether they might perform an alternative good work or make an equivalent offering to a charitable enterprise—for example, the building of a leprosarium or a cathedral. Churchmen allowed such commutation, and the popes even encouraged it, especially Innocent III (reigned 1198–1216) in his various Crusading projects. From the 12th century onward the process of salvation was therefore increasingly bound up with money.*¹⁴⁷

Though the Eastern Orthodox Church does not promote the term purgatory per se, it did at one time promote the notion of absolution. In time, the Eastern Orthodox Church adopted the western practice of offering absolution in exchange for cold hard currency, though the relevant document was not called an “indulgence,” but rather an “absolution certificate.” Here is a good summary of the background relating to monetary payments for absolution certificates offered by the Eastern Catholic Church, a.k.a. the Greek Orthodox Church, or simply the Greek Church:

INDULGENCES IN THE HISTORY OF THE GREEK CHURCH

... One of the manifestations of such a metamorphosis was the introduction of the sale of Christian indulgences into the practice of the Greek Church. These were real indulgences: certificates which absolved from sins, which anyone could

obtain, often for a specified sum of money. The absolution granted by these papers... had no connection with any participation of the faithful in the Mystery of Penance, nor in the Mystery of the Eucharist.

It's hard to determine when indulgences began to be used among Greeks living under the Turkish yoke. They were widespread enough in the 16th-century...

The practice of issuing indulgences, having existed at first unofficially, got its official confirmation at the Constantinople Council of 1727.... That Council published The Confession of Faith, the text of which was compiled by the Patriarch of Jerusalem Chrysanthus... and was signed by these patriarchs: Paisius II of Constantinople, Sylvester of Antioch, and Chrysanthus of Jerusalem, as well as hierarchs located at that time in Constantinople and participating in the Council.

Thus, in the 13th clause of the document it is said: "The power of the forgiveness of sins, which is termed by the Eastern Church of Christ "Absolution Certificates" when given in writing, but by the Latins "Indulgences," is given to the Holy Church by Christ."¹⁴⁸

So both the Roman Catholic Church and the Eastern Orthodox Church offered purported salvation in exchange for cold hard currency. Let's hold that thought.

Those who could buy or sell purported salvation included, in addition to those who had the mark, those who had the name of the beast, and the number of the name. As to the name of the beast, Revelation 19 makes clear by example that "name" references a title, as the "name" of Jesus references the title "King of Kings, and Lord of Lords":

¹⁶ And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords. Revelation 19:16

King James Version.

So, back to the name, meaning title, of the beast, which is to say the 1st beast: The earliest known instance of the use of the papal title “Vicarius Filii Dei” – Latin for “Vicar of the Son of God” — is in the notorious document known as the *Donation of Constantine*, fraudulently dated in the 4th century AD, though likely written in the 8th century AD. According to dictionary.com, “vicar” means “a person who acts in place of another; substitute.”¹⁴⁹ So the title “Vicar of the Son of God” means “substitute for the Son of God.”

The *Donation of Constantine* is a forged Roman imperial decree alleging that Pope Sylvester cured Emperor Constantine of leprosy. The document purported that, in return, Constantine granted to Sylvester supremacy “over the four principal sees, Alexandria, Antioch, Jerusalem, and Constantinople, as also over all the churches of God in the whole earth”; and imperial insignia, the tiara, and “the city of Rome, and all the provinces, places and cities of Italy and the western regions”. It is perhaps the most famous forged document in history.

Throughout the Middle Ages, the Pope used the document in support of claims of political authority, and in the context of disputes with the Patriarch of Constantinople over claims of papal authority. The Catholic Encyclopedia says this about papal usage of the forged document:

*The first pope who used it in an official act and relied upon, was Leo IX; in a letter of 1054 to Michael Cærolarius, Patriarch of Constantinople, he cites the "Donatio" to show that the Holy See possessed both an earthly and a heavenly imperium, the royal priesthood. Thenceforth the "Donatio" acquires more importance and is more frequently used as evidence in the ecclesiastical and political conflicts between the papacy and the secular power.*¹⁵⁰

However, Lorenzo Valla, an Italian Catholic priest and a Renaissance humanist, exposed the Donation of Constantine as a forgery with his 15th century work *Discourse on the Forgery of the Alleged Donation of*

Constantine. As examples, Valls's work demonstrated that the Latin used in the *Donation of Constantine* dated from several centuries after the document was supposedly written. As another example, the document expressly purported a date of authorship corresponding to a year in which two events occurred, though the two events actually occurred in different years – Constantine's fourth consulate, which occurred in 315 AD, and the consulate of Gallicanus, which occurred in 317 AD.

Though the Donation of Constantine is now widely acknowledged as a forgery, perhaps its most substantial legacy is the papal title Vicarius Filii Dei cited therein:

... ut sicut B. Petrus in terris Vicarius Filii Dei esse videtur constitutus, ita et Pontifices, qui ipsius principis apostolorum gerunt vices, principatus potestatem amplius quam terrena imperialis nostrae serenitatis mansuetudo habere videtur, concessam a nobis nostroque imperio obtineant...
(underline added by me)

In English, that is:

... as the Blessed Peter is seen to have been constituted vicar of the Son of God on the earth, so the Pontiffs who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it... (underline added by me)¹⁵¹

This title Vicarius Filii Dei – or “Vicar of the Son of God” in English – was adopted by the papacy as its title, and even imprinted on the papal crown. As recently as April 18, 1915, an article in the Catholic Journal *Our Sunday Visitor* acknowledges the imprint "Vicarius Filii Dei" on the papal crown in a question-and-answer article:

What are the letters on the Pope's crown, and what do they signify, if anything?

*The letters on the Pope's crown are these: Vicarius Filii Dei, which is a Latin for 'Vicar of the Son of God.'*¹⁵²

Though the writer of the article later withdrew his statements in a rebuttal published in a 1922 edition of the *Our Sunday Journal*, the rebuttal ironically acknowledges the Pope's claim to this very same title:

*The Pope claims to be the vicar of the Son of God, while the Latin words for this designation are not inscribed, as anti-Catholics maintain, on the Pope's tiara.*¹⁵³

So, the Pope adopted this title memorialized in the fraudulent *Donation of Constantine*, even imprinting it on the papal crown. Why? Because in the context of preaching worship of a purported trinity of equals comprised of the Father, the Son, and the Holy Spirit, the title "Vicar of the Son of God" is the height of grandiosity.

Now, the "antichrist" is a term that appears only in the First Epistle of John and the Second Epistle of John.¹⁵⁴ Jesus never uses the term antichrist, but rather the term "false messiah."^{155a} Summarizing biblical references to the antichrist, Wikipedia defines the antichrist as "a person prophesied by the Bible to oppose Christ and substitute himself in Christ's place before the Second Coming."^{155b} With this self-chosen title — "Vicar of the Son of God," meaning "substitute of the Son of God — the papacy effectively memorialized itself as "a person prophesied by the Bible to oppose Christ and substitute himself in Christ's place before the Second Coming."

If the title "Vicarius Filii Dei" is the name of the 1st beast, what does it mean that the number of that name is 666? Well, Latin is the language of the 1st beast, meaning the Roman Catholic Church (while Greek is the language of the 2nd beast, meaning the Eastern Orthodox Church, but we'll get to that). Among all the many languages in the history of the world utilizing one set of distinct symbols for letters and another set of distinct symbols for numbers (like, for example, English), the Latin alphabet is peculiar in that certain symbols that serve as letters also serve as numbers. More particularly, in Latin, the symbol

"I" does double duty as both a letter of the alphabet and the number 1, the symbol "V" (synonymous with the symbol "U") does double duty as both a letter of the alphabet and the number 5, L corresponds to the number 50, C corresponds to the number 100, and D corresponds to the number 500. The letters A, R, S, F and E do not correspond to numbers and therefore each corresponds to a value of zero. So, in sum, the name "Vicarius Filii Dei" is also a number, and the number is 666.

Remember, verse 18 provides: "Let him that hath understanding count the number of the beast." So let's do that. Let's count up all the numbers corresponding to the letters comprising the name "Vicarius Filii Dei." Here's a breakdown of the math:

V + I + C + A + R + I + V + S + F + I + L + I + I + D + E + I

Is equivalent to:

5 + 1 + 100 + 0 + 0 + 1 + 5 + 0 + 0 + 1 + 50 + 1 + 1 + 500 + 0 + 1

Which adds up to: 666.

Now, as Head of State of the sovereign territories of the Papal States, the Pope issues its own currency, which today is called the Vatican Euro, and bears the image of the current pope - Pope Francis - on the back. It seems to me that the papacy at some point in the past likely inscribed its coinage with that same phrase "Vicarius Filii Dei" for the same reason — because the title is the height of grandiosity. Let's assume that this is the case. More particularly, let's assume that at some point the Pope engraved its coinage with the title Vicarius Filii Dei; because, admittedly, in the absence of such assumption, my intuition-inspired theory does not proceed beyond this point.

Now, given our assumption, we see that one could buy or sell salvation in one of two ways:

- One who had the mark of the beast, meaning one who worked on the Sabbath and worshipped on Sunday, meaning a trinitarian Christian, could purchase an indulgence with good works or prayer; or

- Someone without the mark could purchase purported salvation in the form of an indulgence with nothing but cold hard currency bearing the name Vicarius Filii Dei.

But verse 17 speaks of a third way to buy or sell purported salvation: Someone without the mark, meaning someone who didn't work on the Sabbath or worship on Sunday, could buy or sell merely by having the number of the name of the beast. Of course, given that the name Vicarius Filii Dei is equivalent to the number 666, everyone who possesses the name possesses the number. However, prophecy is never redundant without purpose. Given that the name Vicarius Filii Dei is associated with the number 666, the phrase "or the number of the name" would lack purpose unless one who lacked the mark and also lacked the name could still buy or sell purported salvation by merely possessing the number. Furthermore, for verse 17 to be fulfilled, the 2nd beast, and not the 1st beast, had to cause that verse 17's three alternative means of buying or selling purported salvation came about by bringing the last of the three alternative means into existence. Given that one who had the mark, and one who lacked the mark but had the name, could already buy or sell purported salvation without the help of the 2nd beast, for verse 17 to be fulfilled, the 2nd beast had to cause that one possessing the number alone, without possessing the mark or the name, could buy or sell purported salvation.

On that note, the following fact is either an amazing coincidence or its not: Latin is the official language of the Roman Catholic Church, and Greek is the official language of the Eastern Orthodox Church, and as in ancient Latin, in ancient Greek, certain symbols that serve as letters also serve as numbers. For example, while in ancient Latin, the symbol "I" does double duty as both a letter of the alphabet and the number 1, in ancient Greek, the letter "A" does double duty as both a letter of the alphabet and the number 1. As another example, while in ancient Latin, the symbol "V" does double duty as both a letter of the alphabet and the number 5, in ancient Greek, the letter "E" does double duty as both a letter of the alphabet and the number 5. And so on.

It seems to me that the Ecumenical Patriarch and his bishops began accepting coinage bearing Greek letters that add up to the number 666 in exchange for absolution certificates. Let's assume that this is the case. More particularly, let's assume that at some point the Ecumenical Patriarch and his bishops began accepting coinage bearing Greek letters that add up to the number 666 in exchange for absolution certificates.

We discussed the mark of the beast above at verse 16. More particularly, a person receives the mark of the beast on the right hand by working on the Sabbath, including the weekly Sabbath and the annual Sabbaths of Passover. Likewise, a person receives the mark of the beast on the forehead by focusing the mind on Sunday instead of the weekly Sabbath and Easter instead of the annual Sabbaths of Passover.

Verse 17 and 18 are about buying or selling purported salvation as salvation. More particularly, verses 17 and 18 foretell that one can buy or sell purported salvation with his/her person/labor if he/she worked on the Sabbath and worshipped on Sunday, or with cold hard currency stamped with the name "Vicarius Filii Dei" in Latin letters, or with cold hard currency stamped with Greek letters adding up to the number 666. It seems to me that, sometime within the 16th – 18th centuries, while *both* the Pope and the Ecumenical Patriarch purported to sell salvation in exchange for cold hard currency, the following coinage existed contemporaneously:

- Latin coinage in the papal states that bear the name "Vicarius Filii Dei," which is Latin for "Vicar of the Son of God," which is intended as a claim of equality with the God of Abraham, the God of Isaac, and the God of Jacob, which letters "Vicarius Filii Dei" add up to 666, which coinage the Pope and his bishops accepted in payment for indulgences; and
- Greek coinage of the Eastern Roman Empire or otherwise favored by the Ecumenical Patriarch and his bishops, that bear Greek letters that in total add up to 666, which coinage the Ecumenical Patriarch and his bishops accepted in payment for absolution certificates.

If I'm correct, then in those years, by offering absolution certificates in exchange for Greek coinage bearing Greek letters adding up to 666, the 2nd beast caused it to finally be true that one could buy or sell purported salvation by having the mark, or by having coinage bearing the name Vicarius Filii Dei in Latin letters, or by having coinage bearing Greek letters adding up to 666, thereby fulfilling the prophecy of Revelation 13:17-18.

Before concluding this chapter, a few notes about the number 666: It is not an arbitrary number. The number 6 represents the number 7 minus the Sabbath day. The triplicate mention of the number 6 references the polytheistic notion of worship of a purported trinity of equals. In sum, the number 666 references abandonment of the Sabbath in the context of worship of a purported trinity. In other words, the number 666 is a succinct summary of the Sabbath-abandoning trinitarian religion of the beast. And so we behold but one example of the Divine artistry of prophecy, which prophecy, when properly understood, is indeed breathtaking. It's just that, relatively speaking, we understand so little of it at the present time.

The number 666 is often associated with occult. I don't care enough to research whether or not the number 666 facilitates occult practices. It probably does. However, occult is trite in the context of fealty to the Commandments of our Creator. As Muhammad taught us in the Koran, any perceived power of occult is tied to the illusory in the sense that occult has no power over servants of our Creator, who cling to Reality:

*"As to my servants, no power over them shalt thou have;
And thy Lord will be their sufficient guardian." Koran 17:65
John Medows Rodwell Translation (underline added by me).*

A servant obeys the Commands of its master, and so a servant of our Creator obeys the Commandments of our Creator. Occult has no power over those who obey the Commandments of our Creator.

Likewise, any power held by the Adversary is ultimately insignificant

relative to the power of Adam. We know this because Muhammad taught us in the Koran that our Creator Commanded the Adversary to prostrate in worship before Adam:

11 We created you; then fashioned you; then said we to the angels, "Prostrate yourselves unto Adam: and they prostrated them all in worship, save Eblis [Satan]: He was not among those who prostrated themselves. Koran 7:11 John Medows Rodwell Translation (underline added by me; brackets added by Rodwell).

This makes perfect sense, because Moses taught us in the Torah that our Creator Created us in His Image:

26 Then God said, "Let us make mankind in our image, in our likeness...." Genesis 1:26 New International Version.

That's why Jesus, who obeyed the Commandments of our Creator, was able to Command the Adversary to leave Him:

*8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.
9 "All this I will give you," he said, "if you will bow down and worship me."*

10 Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

11 Then the devil left him, and angels came and attended him.

Matthew 4:8-11 New International Version.

Ultimately, it seems to me that the Adversary is ours to Command, and that he will prostrate before us as a more fully evolved collective consciousness under the leadership of our King. We'll discuss that notion further in book 3: *The Torah*. In the meantime, the Adversary and those who follow him have sway over us only to the extent that we submit ourselves to manipulation of illusory stimuli by letting go of our tether to Reality. We keep hold of our tether to Reality by obeying the Commandments of our Creator. Moses wrote down the Commandments of our Creator in the Torah.

Chapter 11

The Whore of Revelation 17 and the City of Babylon

Here's Revelation 17 in its entirety:

¹ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

² With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

³ So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

⁴ And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

⁵ And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth.

⁶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

⁷ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

⁸ The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

⁹ And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

¹⁰ And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

¹² And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

¹³ These have one mind, and shall give their power and strength unto the beast.

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

¹⁵ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

¹⁶ And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

¹⁷ For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words

of God shall be fulfilled.

¹⁸ And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation 17:1-18 King James Version.

Again, though Scripture is scribed by many prophets, It ultimately has one Author: our Creator in Reality. Thus, prophecies contained in different books of Scripture scribed by different prophets who lived in different centuries maintain perfect consistency. This consistency is helpful in understanding prophecy, and we lean on that consistency below. More particularly, we'll continue to reference descriptions of the whore scribed by prophets of the so-called Old Testament to shed light on prophecies relating to the whore in this Revelation 17.

¹ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

John of Patmos writes of the seven angels and the seven vials in Revelation 16. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, and chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, John expressly defines "waters" in verse 15 discussed further below as "peoples, and multitudes, and nations, and tongues." As to the "whore," to cut to the chase, with verse 18 discussed further below equating the whore to "that great city, which reigneth over the kings of the earth," taken together with this Revelation 18:9-10 excerpt immediately below, John tells us that this whore represents the City of Babylon:

¹⁸ The woman [whore] you saw is the great city that rules over the kings of the earth. Revelation 17:18 New International Version (bracketed text added by me).

⁹ "When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning,

they will weep and mourn over her. 10 Terrified at her torment, they will stand far off and cry: "Woe! Woe to you, great city, you mighty city of Babylon!"... Revelation 18:9-10 New International Version.

However, as we'll see explored below, this whore is that very same woman Israel of Revelation 12. In short, The woman is now filled with Babylon paganism, as bread is filled with the yeast of the pharisees. Our future King taught us that yeast represents misinformation:

⁶ ... "Be on your guard against the yeast of the Pharisees and Sadducees." Matthew 16:6 New International Version.

Our future King also taught us that yeast also represents the Kingdom of God:

³³ ... "The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough." Matthew 13:33 New International Version.

The Kingdom of God grows from within us from the teachings of the Torah. That's why Jesus said:

²⁰ "The kingdom of God does not come with observation; ²¹ nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." Luke 17:20-21 New King James Version.

So yeast is really the substance of which we're comprised, and that substance can be evil or good. We'll discuss further the symbolic importance of yeast in understanding how evil interacts with humanity in our discussion of the inclusion of yeast in the grain offering of the Festival of Weeks in book 3: *The Torah*. In the meantime, the misinformation of this Simulation, represented by the City of Babylon, grows within the Israelites. Furthermore, as discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, Israel includes not only the Jews who were scattered throughout the Roman Empire in the

wake of the destruction of the 2nd Temple in 70 AD, but also the descendants of the ten lost tribes of Israel, which scattered throughout the geography of the empire in the wake of the defeat of the Kingdom of Israel by the Assyrians in 721 BC. In sum, Israel is the whore, which represents the City of Babylon, because Israelites are infested with Babylonian paganism.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

In contemporary language, “fornication” has come to mean sex outside marriage. However, if we are bound by the historical meaning of the term, “fornication” means something different, and more specific. The Hebrew word underlying the English translation “fornication” in modern versions of the Bible is more accurately transcribed as “pagan sex.” Pagan rituals often involved sex (and likely still do). As an example, the first time the term “fornication” is used in the Hebrew Bible (or the so-called Old Testament), it’s used in connection with building pagan altars, known as “high places”:

11 Moreover he made high places in the mountains of Judah and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. 2 Chronicles 21:11 King James Version.

It seems to me that, if we are bound by the historical meaning of the term, sex without paganism is not “fornication.”

As discussed above at verse 1 and below at verse 5, the woman Israel is now infested with Babylonian paganism. The kings of the earth have committed fornication with the whore, which represents Babylon, by adopting the religion of the Pope, which is Babylonian paganism, including worship of the sun, whether wittingly or not. Keep in mind that of all “Christians,” only Christian Jews and Arian Christians refused the religion of the Pope. All major modern “Christian” churches have their roots in the Roman Catholic Church. More to the point, anyone

who worships a so-called trinity of equals; or bows before the cross, crucifix or other images of “Christianity”; or has abandoned the Sabbath to worship on the day devoted to the sun god, or to celebrate the winter solstice at Christmas, or the spring equinox at Easter, has adopted the religion of the Pope, and fornicates with the beast.

³ So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.



Figure 11.1 The Woman Israel Sitting on the 1st Beast of Revelation 13 in Babylon, Which Is in the Wilderness.

This is the first beast of Revelation 13, except that, figuratively speaking, the woman now rides the beast, which is to say that Israel has succumbed to Babylonian paganism. Again, Israel consisted of 12 tribes, including not only the tribes of Judah and Benjamin, which comprise the Kingdom of Judah from which the Jews descend, but also the ten lost tribes, which dispersed throughout the world after the Neo-Assyrian Empire conquered the Kingdom of Israel in 722 BC. Of course, many of the members of the ten lost tribes became pagans, including those who adopted the religion of the Pope. That's why, as we discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, the prophet Micah, prophesying during the time that the Neo-Assyrian Empire conquered the Kingdom of Israel, wrote that the woman Israel "will go to Babylon."¹⁵⁶

¹⁰ Writhe in agony, Daughter Zion, like a woman in labor, for now you must leave the city to camp in the open field. You will go to Babylon; there you will be rescued. Micah 4:10 New International Version (underline added by me).

The notion of the whore sitting on the beast is sexual. The woman Israel rides the beast of Babylonian paganism, which is the pope of the Roman Catholic Church. That is to say, the woman Israel, by adopting the religion of the Pope, rides (i.e., fornicates with) the Pope. As discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, the woman Israel is the wife of our Creator. In fornicating with the Pope, the woman Israel, a.k.a. the whore of Babylon, commits adultery against her Husband the God of Abraham, the God of Isaac, and the God of Jacob/Israel.

⁴ And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

This woman Israel, a.k.a. the whore of Babylon, described by John of Patmos, is the same woman Israel described by Jeremiah, which we

discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*:

30 ... Why dress yourself in scarlet and put on jewels of gold? Why highlight your eyes with makeup? You adorn yourself in vain. Your lovers despise you; they want to kill you. Jeremiah 4:30 New International Version.

Referencing the “*purple and scarlet colour*” of the excerpt immediately above, the purple represents the robe in which the Roman soldiers mockingly dressed our future King before crucifying Him:

1 Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face. John 19:1-3 New International Version (underline added by me).

The scarlet represents the blood of our future King, who volunteered Himself as the Paschal Lamb. In other words, the woman Israel has donned the robe with which the soldiers mocked our future King, now soaked with his blood. In short, the woman Israel is now complicit in the rejection of our future King for having rejected the Gospel that He preached: repent, and obey the Commandments of our Creator, for the Kingdom of God is near, because our King has been born among us.

The “gold”, “precious stones”, “pearls” and “golden cup” are signs of enslavement to material goods, meaning the illusory stimuli of this Simulation, manipulated as it is by evil.

The “abominations” in the golden cup are blasphemies. More specifically, they are the “great words spoken” by the Pope “at the side of the Most High,” meaning the commandments of men promulgated by the Pope at the expense of the Commandments of our Creator promulgated by Moses and Jesus, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*. The “filthiness of her

fornication” in the cup refers to infidelity by the woman Israel as to our Creator via fornication with the Pope, who carries the baton of Babylonian paganism. As discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, the woman Israel is the wife of our Creator:

⁵ For your Maker is your husband— the Lord Almighty is his name— the Holy One of Israel is your Redeemer; he is called the God of all the earth. Isaiah 54:5 New International Version.

The woman Israel would remain faithful to her Husband our Creator through monotheism. The woman Israel, by adopting the religion of the Pope, and thereby fornicating with him, has become drunk on the blasphemy of the Pope contained within the golden cup. Specifically, as to the blasphemy, the Pope professes equivalence to the God of Abraham, the God of Isaac, and the God of Jacob, while advocating worship of a so-called trinity of equals in violation of the 1st Commandment of our Creator against worshipping anything other than the God of Abraham, the God of Isaac, and the God of Jacob; bowing to crosses, crucifixes and statues in violation of the 2nd Commandment of our Creator against bowing to images; and abandonment of the Sabbath for worship on days devoted to the sun god, the winter solstice and the spring equinox in violation of the 4th Commandment of our Creator to honor the Sabbath. As we’ll see in verse 6 below, the cup also contains the blood of the saints killed in wars directed by the Pope, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church* and chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*.

⁵ And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth.



Figure 11.2 The Humiliation of the Woman Israel Sitting on the 1st Beast.

The Roman Catholic Church itself, in its Catechism of the Catholic Church, tells us that the mystery of the so-called “trinity” is the central mystery of “Christianity”:

*The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life.*¹⁵⁷

The notion of this so-called trinity as a mystery essentially comprises an admission by the Roman Catholic Church: the notion of a trinity of equals which includes the God of Abraham, the God of Isaac, and the God of Jacob as a mere member doesn’t make any sense. This mystery of this so-called trinity of equals is the foundation of the power of the papacy. Without this mystery, the papacy could not claim equivalence to the God of Abraham, the God of Isaac, and the God of Jacob. Without such a claim of equivalence, the papacy could not “rewrite” the 10 Commandments, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*. More particularly, the papacy could not have “deleted” the 2nd Commandment against bowing down to images (like the crucifix, the cross, or statues or portraits of Jesus, Mary or “saints”), “replaced” the 4th Commandment to “keep the Sabbath day” with a new papal commandment to “keep the Lord’s day” (meaning Sunday, the day devoted to the illusory Babylonian sun god), or “split” the 10th Commandment against coveting a neighbor’s house, wife, servants, animals and other things into a 9th commandment against coveting a neighbor’s wife and 10th commandment against coveting a neighbor’s goods (seemingly to make up for deletion of the 2nd commandment against idolatry).

To elaborate, as discussed in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, throughout the Middle Ages, the Pope presented himself as the “Vicar of the Son of God.” Thus, the Pope presents himself as the vicar of a member of a purported trinity of equals that includes the God of Abraham, the God of Isaac, and the God of Jacob. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, as Pope John Paul II

explained in his book *Crossing the Threshold of Hope*:

*The leader of the Catholic Church is defined by the faith as the Vicar of Jesus Christ (and is accepted as such by believers). The Pope is considered the man on earth who "takes the place" of the Second Person of the omnipotent God of the Trinity.*¹⁵⁸

It is from this lofty place that the papacy spoke “great words at the side of the Most High.” More particularly, it’s at the side of the God of Abraham, the God of Isaac, and the God of Jacob from which the Pope “rewrote” the 10 Commandments, thereby incorporating Babylonian paganism into “Christianity.” The woman Israel would remain faithful to her Husband, our Creator, by obeying His Commandments, including the 1st Commandment to practice monotheism. The woman Israel, by adopting the religion of the Pope, fornicates with the Pope. That’s why “Mystery” and “Babylon the Great” and “The Mother of Harlots and Abominations of the World” are written on the whore’s forehead as she sits on the 1st beast of Revelation 13.

The placement of the words on the forehead is not incidental, but rather fills out a double meaning. First, the placement of the words on the forehead indicate that the whore has given its mind over to the religion and abominations of the 1st beast of Revelation 13. Second, the placement of the words on the forehead indicates that the woman Israel, a.k.a. the whore of Babylon, wears these words unwittingly. The Adversary, with his campaign of misinformation, has put them there. To the delight of the Adversary, the woman Israel, meaning humanity, doesn’t even know it, like a partygoer who passed out drunk on the couch while others wrote words on his/her forehead with a sharpie. As discussed in the chapter *Monotheism is our Tether to Reality*, the Adversary would like to make fools of us before our Creator, Who Created Adam/us from clay and the Adversary from fire, and ejected the Adversary from Reality for refusing to prostrate before Adam/us. So, figuratively speaking, the Adversary has written these words on our forehead, and we’ve been too drunk on the abominations of the papacy

and, as we'll see at verse 6 below, the blood of the saints, to know it.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

The woman was drunk with the blood of the saints because, by adopting the religion of the Pope, she became complicit with the Pope, who, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church* in relation to Daniel 7:21, "made war with the saints, and prevailed against them." The honorable prophet John of Patmos "wondered with great admiration" because he is a member of Israel, and therefore of the whore. Like one who catches a glimpse of himself/herself in the mirror as he/she walks past, John was taken by an image of which he was a part.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

This is the 1st beast of Revelation 13. As discussed in relation to verses 1 and 2 of Revelation 13 in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, the 7 heads of this beast, which "was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion," establish that it is an amalgam of the four beasts of Daniel 7. The amalgam makes the point that the four beasts of Daniel 7 – the lion representing the Babylonian Empire, the bear representing the Mede-Persian Empire, the leopard representing the Greek Empire, and the beast "dreadful and terrible" representing the Roman Empire - are really different versions of a single beast: the beast of Babylonian paganism. The seven heads are the seven heads of Daniel 7. More particularly, the head of the lion, plus the head of the bear, plus the four heads of the leopard, plus the head of the beast "dreadful and terrible," equals seven heads. This amalgam makes the point that the Roman Catholic Church picked up the baton of

Babylonian paganism, particularly worship of the sun, including worship on Sunday, and the celebrations of the winter solstice (Christmas), the spring solstice (Easter) and New Year's Day (the first day of the pagan year), from the Roman Empire. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, the Roman Catholic Church will carry this baton all the way until the year 2060, give or take a year.

However, again, prophecy sometimes comprises redundancies as to complicated lessons. On this note, the seven heads of this beast have triple meaning, including a redundancy, as we'll see in the verses discussed below.

⁸ The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

This "beast" that John of Patmos saw here was the 2nd beast of Revelation 13, meaning the Ecumenical Patriarch of the Eastern Orthodox Church, as it existed between 533 AD and 1054 AD. *To elaborate, as discussed in chapter 8: The Little Horn of Daniel 7 and the Roman Catholic Church and chapter 10: The 2nd Beast of a Revelation 13 and the Eastern Orthodox Church*, prior to the Justinian Decree of 533 AD, which placed the Bishop of Rome above the other four patriarchs, the Bishop of Constantinople was one of 5 equals. Thus, prior to 533 AD, the Bishop of Constantinople ruled the Church of Constantinople. Hence, prior to 1054 AD, the Bishop of Constantinople "was" the ruler of what would become the Eastern Orthodox Church.

By no later than 533 AD, when the Bishop of Rome was affirmed as the primary Bishop of the Roman Catholic Church, which at that time included what would become the Eastern Orthodox Church, the Bishop of Constantinople "is not" the ruler of what would become the Eastern

Orthodox Church, but rather a subject of the Bishop of Rome, meaning the Pope. This state of things persisted until the year 1054 AD. That's why this verse 8 speaks of an amorphous beast that "that is not, and yet is" — because during this time period from 533 AD and 1054 AD, the 2nd beast had not yet "come up out of the earth." From 533 AD to 1054 AD, the 8th head was sort of there, and sort of wasn't.

The Merriam Webster Dictionary defines "perdition" as "eternal damnation; HELL."¹⁵⁹ This 2nd beast of Revelation 13 went into "perdition" when it split off from the Roman Catholic Church during the East-West Schism of 1054 AD. As discussed in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, upon the schism, the Roman Catholic Church excommunicated the Ecumenical Patriarch, condemning it to "perdition" in the eyes of the 1st beast.

So, in sum, "the beast that was, and is not, and yet is," and "goeth into perdition," describes the 2nd beast of Revelation 13, which is the Ecumenical Patriarch of the Eastern Orthodox Church, a.k.a. the Bishop of Constantinople, at some point in time between 533 AD and 1054 AD. Prior to 533 AD, this 2nd beast of Revelation 13 "was" the ruler of the Church of Constantinople, the precursor to the Eastern Orthodox Church. In 533 AD, Emperor Justinian assigned the Bishop of Rome supremacy over the Bishop of Constantinople and the other 3 Patriarchs, and so from 533 AD to 1054 AD, this 2nd beast of Revelation 13 was no longer supreme ruler of the Church of Constantinople, but rather was subservient to the Bishop of Rome, meaning the papacy of the Roman Catholic Church, meaning the 1st beast of Revelation 13; and during this period from 533 AD to 1054 AD, this 2nd beast of Revelation 13 "is not, and yet is," meaning it was sort of there, and it sort of wasn't. In 1054 AD, this 2nd beast of Revelation 13 came up out of the earth and went "into perdition" when the Roman Catholic Church excommunicated the Ecumenical Patriarch, condemning it to hell in the eyes of the 1st beast, during the East-West Schism of 1054.

⁹ And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

In addition to referencing the seven heads of the four beasts of Daniel 7 in Revelation 13, Revelation 17 this verse 9 tells us that the seven heads also represent seven mountains. Without speaking yet to the redundancy, the seven mountains refer to the seven hills upon which the city of Rome was famously built: Palatine, Capitoline, Quirinal, Viminal, Esquiline, Caelian, and Aventine.¹⁶⁰ The torch of Babylonian paganism, the religion of the Church of Babylon, was carried by the Medo-Persian Empire, and then the Greek Empire, and then the Roman Empire. That's why John of Patmos tells us that during his time, in the 1st century AD, at the height of the Roman Empire, the woman Israel, now a whore infested with Babylon paganism, sits on the "seven mountains," meaning Rome.

¹⁰ And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

In addition to representing the 7 heads of the 4 beasts of Daniel 7, as discussed in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, the seven heads also refer to the seven empires that would carry the baton of Babylonian paganism and worship of the illusory sun god from the time of Abraham through to the start of the reign of Jesus at the end of the 6,000th year of the existence of our Simulation as time is measured from our perspective (the 6th day of the existence of our Simulation as time is measured from our Creator's perspective). More specifically, the five kings that had fallen at the time of John of Patmos were the emperors of the Egyptian Empire, the Assyrian Empire, the Neo-Babylonian Empire, the Medea-Persian Empire and the Greek Empire, respectively. The one that "is" at the time of John of Patmos was the king of the Roman Empire, which eventually gave way to its successor: the papacy of the Roman Catholic Church. We know that the pope of the Roman Catholic Church is really the

successor to the king of the Roman Empire because the little horn corresponding to the pope was of the fourth beast of Daniel 7, which 4th beast of Daniel 7 corresponds to the Roman Empire. Again, the Roman Catholic Church is something like the ghost of the Western Roman Empire.

The seventh head that "is not yet come" at the time of John of Patmos is the king of the so-called Holy Roman Empire. Despite its name, the Holy Roman Empire was primarily a Germanic empire that had little to do with the Western Roman Empire except at least two critical things: First, it promulgated Babylonian paganism. Second, it recognized the sovereignty of Rome as a proponent of Babylonian paganism before conveying sovereignty over Rome to the papacy.

As a historical refresher, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, in 476 AD, the kingdom of the Heruli sacked Rome and deposed the last emperor for the Western Roman Empire, thereby inflicting a deadly wound on the 6th head of the 1st beast. By the end of the 8th century, three powers competed to rule the city of Rome: the pope; the emperor of the Eastern Roman Empire; and the Frankish king Charlemagne, as conqueror of the Lombards. Upon his coronation as the so-called Holy Roman Emperor in 795 AD, Pope Leo III sent the keys of Rome to Charlemagne, indicating that he recognized the Frankish king as Rome's protector. On Christmas Day in 800 AD, in Rome, Leo crowned the Frankish king, Charlemagne, Emperor of a new Holy Roman Empire. That same day, Charlemagne transferred Rome to papal rule, subordinating his own authority over the city to that of the pope, thereby healing the deadly wound on the 6th head. Thus, at the behest of the pope, the king of the Holy Roman Empire, a trinitarian who honored the day devoted to the illusory sun god, carried the torch of Babylonian paganism from his coronation by the pope to his assignment of sovereignty over Rome to the pope almost immediately thereafter. And so, in 800 AD, Holy Roman Emperor Charlemagne became the 7th head of the 1st beast, and on the very day of its birth it healed the 6th head by installing the Pope as the king of

Rome, thereby continuing only “a short space,” meaning literally only hours before it handed the baton of Babylonian paganism back to the Pope.

¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.



Figure 11.3. 2 Beasts with a Total of 8 Heads.

Between the 2 beasts of Revelation 13, there are 8 heads – 7 heads on the 1st beast, which is the papacy of the Roman Catholic Church, and 1 head on the 2nd beast, which is the Ecumenical Patriarch of the Eastern Orthodox Church, all as discussed in chapter 10: *The 2nd beast of Revelation 13 and the Eastern Orthodox Church*. In other words, the 8th head of this Revelation 17 is the lone head of the 2nd beast of

Revelation 13. The “eighth” head exists on a separate beast rather than having been added to the 7 heads of the first beast to make a single 8-headed beast because the Eastern Orthodox Church did not carry the baton of Babylonian paganism from the time of Moses to the start of the reign of our future King, but rather sprang up in parallel to the line of empires that carried the baton of Babylonian paganism. And so the 8th head was on a separate beast existing in parallel to the 1st beast.

As discussed above at verse 8, “perdition” means “eternal damnation; HELL.”¹⁶¹ This 8th head, meaning the lone head of the 2nd beast of Revelation 13, went into “perdition” when it split off from the Roman Catholic Church during the East-West Schism of 1054 AD. More specifically, as discussed in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, upon the schism, the Roman Catholic Church excommunicated the Ecumenical Patriarch, condemning it to “perdition” in the eyes of the 1st beast.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

The ten horns had been kings by the Period of Pre-Schism Papacy Reign, and so we can infer that they had crowns, as per the 1st beast of Revelation 13, as discussed in the chapter *The 1st Beast of Revelation 13 and the Eastern Orthodox Church*. However, the angel explains to John of Patmos that, as of the time of John of Patmos, these kings had not received their kingdoms yet. Furthermore, the angel explains that the kings will receive power “with the beast,” meaning upon the death of the Western Roman Empire in 476 AD, when the Bishop of Rome picked up the baton of Babylonian paganism from Emperor Romulus Augustulus, who was deposed by King Odoacer of the Heruli, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*.

More particularly, as also discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, upon the fall of Rome in 476

AD, the Western Roman Empire shattered into ten smaller kingdoms:

1. The kingdom of the Anglo-Saxons (modern England)
2. The kingdom of the Alemanni (modern Germany)
3. The kingdom of the Franks (modern France)
4. The kingdom of the Burgundians (modern Switzerland)
5. The kingdom of the Visigoths (modern Spain)
6. The kingdom of the Suevi (modern Portugal)
7. The kingdom of the Vandals (northern Africa)
8. The kingdom of the Heruli (Rome)
9. The kingdom of the Ostrogoths (Ravenna (in northern Italy))
10. The kingdom of the Lombard (modern Austria)

Of course, none of these ten kingdoms survived long. Rather, as the Greco-Roman-dominated Classical Antiquity age gave way to the Middle Ages, each of these kingdoms gave way to modern sovereign governments or intermediaries to modern sovereign governments. In fact, the ten horns as a whole held power for an exceedingly brief period. For example, as also discussed in the last chapter, the kingdom of the Heruli was overthrown as soon as 483 AD by the kingdom of the Ostrogoths. Thus, “the ten horns” as a whole took power for only “one hour,” meaning a very short time.

13 These have one mind, and shall give their power and strength unto the beast.

Soon after Rome was sacked by the kingdom of the Heruli in 476 AD, the ten kingdoms corresponding to the ten horns either fell before the little horn, thereby adopting the religion of the beast by force, as discussed in the last chapter, or else voluntarily adopted the religion of the beast, meaning Catholicism, which descends from Babylonian paganism. So the kingdoms represented by the 10 horns ultimately, through either choice or force, adopted the religion of the beast, and so were of one mind with the beast. Likewise, by choice or by force, these

10 kingdoms, in adopting the religion of the beast, worshipped the beast, subordinating their sovereignty to the papacy, and giving their power and strength to the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

As discussed in chapter 7: *The Last Supper, the Crucifixion, and the Resurrection*, and chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, since the crucifixion of Jesus, our King is the sacrificial lamb of Passover. On 14 Nissan, the evening before His Crucifixion, Jesus taught us to share bread as His flesh and wine as His blood in his memory. During those first centuries after Jesus' ascension into Reality, Christians shared bread and wine during Passover dinner, thereby commemorating Jesus' offering of Himself as the sacrificial Lamb of Passover, so that God will spare them from judgment, as God spared the Israelites from judgment. The papacy-led movement away from Passover observance, and toward the pagan holiday of Easter, a celebration of the spring equinox, cut many Christians off from observance of Passover dinner and resultant participation in the benefit of the self-sacrifice of Jesus as the sacrificial Lamb of Passover.

Jesus "overcame the world" by resisting enslavement to illusory stimuli manipulated by evil:

33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." John 16:33 New International Version.

As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, and chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, the papacy made war with the saints, meaning those who obeyed the Commandments of our Creator,

meaning Arian Christians. These Arian Christians rejected Trinitarianism, and refused to abandon the Commandments of our Creator, including the Commandment to honor Passover, until they were killed for their fealty. The Lamb overcame those who “make war with the lamb” by allowing “they who are with him” to overcome death by sharing bread and wine as His flesh and blood in honor of Passover.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

This verse 15 was discussed in relation to Daniel 7:2 in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, Revelation 12:15 in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, and Revelation 13:1 in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*. The 1st beast of Revelation 13 on which the woman Israel is mounted was born of many peoples, and multitudes, and nations, and tongues. And so the beast stood on waters as the whore sat upon it.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Verse 16 tells us that the ten kings with whom the woman Israel shall fornicate “shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” In that context, note again Jeremiah’s description of the woman Israel dressed like a whore, discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire* and above:

30 ... Why dress yourself in scarlet and put on jewels of gold? Why highlight your eyes with makeup? You adorn yourself in vain. Your lovers despise you; they want to kill you. Jeremiah 4:30 New International Version (underline added by me).

Jeremiah already memorialized in the Book of Jeremiah, written back in the 7th and 6th centuries BC, what John of Patmos memorialized in the Book of Revelation, written toward the end of the 1st century AD.

Other prophets also likened Israel to a whore whose enemies would persecute her. For example, the prophet Ezekiel, after describing the infidelity of the woman Israel, represented by the city of Jerusalem, as to her Husband our Creator, writes of the enemies of the woman Israel making her naked, and killing her with stones and swords, and burning her house with fire:

³⁰ How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;

³¹ In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

³² But as a wife that committeth adultery, which taketh strangers instead of her husband!

³³ They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

³⁴ And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

³⁵ Wherefore, O harlot, hear the word of the Lord:

³⁶ Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

Ezekiel 16:30-41 King James Version (underline added by me).

As to the phrase “shall... burn her with fire,” discussed in relation to Revelation 13:13 in the last chapter, fire represents the judgement of our Creator. Again, in 1 Kings 18, the prophet Elijah calls down fire from Heaven to consume a sacrifice, and in 2 Kings 1, he calls down fire from Heaven to consume 51 pagan messengers. Again, the notion of fire coming down from Heaven is also discussed in Revelation 20

7 When the thousand years are over, Satan will be released from his prison ⁸ and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number they are like the sand on the

seashore. ⁹ They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. ¹⁰ And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. Revelation 20:7-10 New International Version (underline added by me).

As to the phrase "shall eat her flesh," flesh consumption represents defeat by enemies in war as a function of the judgement of our Creator. Looking again to the prophet Ezekiel:

¹⁷ "Son of man, this is what the Sovereign Lord says: Call out to every kind of bird and all the wild animals: 'Assemble and come together from all around to the sacrifice I am preparing for you, the great sacrifice on the mountains of Israel. There you will eat flesh and drink blood.' ¹⁸ You will eat the flesh of mighty men and drink the blood of the princes of the earth as if they were rams and lambs, goats and bulls—all of them fattened animals from Bashan. ¹⁹ At the sacrifice I am preparing for you, you will eat fat till you are gluttoned and drink blood till you are drunk. ²⁰ At my table you will eat your fill of horses and riders, mighty men and soldiers of every kind,' declares the Sovereign Lord.

²¹ "I will display my glory among the nations, and all the nations will see the punishment I inflict and the hand I lay on them. ²² From that day forward the people of Israel will know that I am the Lord their God. ²³ And the nations will know that the people of Israel went into exile for their sin, because they were unfaithful to me. So I hid my face from them and handed them over to their enemies, and they all fell by the sword. ²⁴ I dealt with them according to their uncleanness and their offenses, and I hid my face from them.

Ezekiel 39:17-24 New International Version (underline added by me).

Here is another example of flesh consumption representing the defeat of enemies at war

¹ The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

² When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

³ Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

Psalm 27:1-3 King James Version.

Here is an example of both flesh consumption and fire descent representing the judgement of our Creator:

¹ "Son of man, prophesy against Gog and say: 'This is what the Sovereign Lord says: I am against you, Gog, chief prince of Meshek and Tubal. ² I will turn you around and drag you along. I will bring you from the far north and send you against the mountains of Israel. ³ Then I will strike your bow from your left hand and make your arrows drop from your right hand. ⁴ On the mountains of Israel you will fall, you and all your troops and the nations with you. I will give you as food to all kinds of carrion birds and to the wild animals. ⁵ You will fall in the open field, for I have spoken, declares the Sovereign Lord. ⁶ I will send fire on Magog and on those who live in safety in the coastlands, and they will know that I am the Lord. Ezekiel 39:1-6 New International Version (underline added by me).

In sum, again, the whore is the woman Israel. The horns will fornicate with the whore by adopting the religion of the beast. In

fornicating with the whore, even as she is infested with Babylonian paganism, the kings of the earth will degrade the woman Israel. In this sense, the kings “shall hate the whore” and “shall make her desolate and naked.” Furthermore, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, and chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, the kings will adopt the religion of the beast, Trinitarianism, at the expense of Arian Christians, including in the context of war. In this sense, the kings “shall eat her flesh, and burn her with fire,” all in the context of the judgement of our Creator upon the woman Israel for forsaking His Commandments.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

The phrase “until the words of God be fulfilled” point to something on the other side of the fornication of the woman Israel with the 1st beast of Revelation 13, meaning the papacy. What is that something? Let’s take another look at the last verse of that excerpt of Ezekiel 16 quoted above:

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. Ezekiel 16:30-41 King James Version (underline added by me).

So the woman Israel will evolve past her harlotry, and become faithful to her Husband, our Creator, once again. In chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, Daniel foretells the return of our future King, the triumph of the saints, and the defeat of the 4th beast of Daniel 7, the little horn of which, which corresponds to the 1st beast of Revelation 13. Likewise, at Revelation 18-21, John of Patmos also foretells of the return of our future King; a 1st and 2nd resurrection; the defeat of Babylon, the 1st and 2nd beasts of Revelation,

and the Adversary; and Israel's return to purity in the context of a new Jerusalem. We'll discuss these final chapters of Revelation in book 3: *The Torah*. In the meantime, it seems to me that these words of God relating to the redemption of the woman Israel as respects her Husband our Creator comprise "the words of God" that "shall be fulfilled."

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The woman is us, because we are infested with Babylonian paganism, like a disease — (more particularly, a defiling skin disease, like the type that might arise from untreated boils on the skin, like the boils that might result from spending too much time worshipping the sun, but we'll discuss defiling skin diseases at Exodus 8 and Leviticus 13 and 14 in book 3: *The Torah*). The reference to "that great city" Babylon takes us back to Genesis 11, in which our Creator establishes a contest between the line of Abraham, meaning the people Israel (represented by the city of Jerusalem, and also by the woman of Revelation) and the Adversary (represented by the city of Babylon, and by the 1st Beast of Revelation 13). New Jerusalem, which arrives with the return of our King at the 1st resurrection at the start of His reign, at the start of the 1,000-year imprisonment of the Adversary will comprise not of brick and mortar, but of the people of Israel. That's why the woman and the city of Jerusalem are used interchangeably in Scripture to represent the same thing: the people of Israel. In time, the Israelites, plus the foreigners who choose to live among the Israelites by obeying the Commandments, will include all of humanity, as we'll discuss further in chapter 23: *A Very Advanced Lesson on Altruism*.

The goal of the contest from the perspective of humanity is to learn free-willed altruism, a.k.a. the golden rule: love each other as we love ourselves. Our Creator Offered us life in paradise without free will, meaning without knowledge of good and evil, until we were ready to make an informed choice to opt in for free will. We turned down that Offer when Adam prematurely ate fruit from the Tree of Knowledge of Good and Evil despite the Command of our Creator to not do so. We

chose to enter the contest before we were ready for free will. Our free will lies in this contest between Israel and the Adversary – a contest for free-willed altruism.

Our Future King Prophesied of False Prophets to Come in His Name

Our Creator so loves us that He sent us His figurative Son Jesus, born of a virgin member of our species, to participate in our evolution with us. Commanded what to say by our Father in Heaven, Jesus gave the Israelites, and those gentiles who would become children of Abraham by obeying the Commandments of our Creator, instructions on resisting illusory stimuli manipulated by evil, and receiving both gifts that are Real and gifts that are illusory. In other words, Jesus taught us how to thrive in this Simulation, even as we evolve through time toward free-willed altruistic collective consciousness. In sum, as discussed in chapter 4: *Monotheism Is Our Tether to Reality*, Jesus taught us that our Creator will grant us whatever we ask for so long as it's Real, as consciousness, Scripture and the Commandments are Real; if we commit our hearts to the Commandments, our Creator will also grant us illusory gifts to allow us comfort during our time in this Simulation; and, therefore, we would be wise to ask for the wisdom and strength to honor the Commandments. Jesus also brought us the good news of the Gospel: the kingdom of God is nearby when Jesus is with us, because humanity itself is ultimately the Kingdom of God, and Jesus is the cornerstone of that construct.

For this reason, the Adversary went to great lengths in establishing false prophets that spread misinformation about Jesus' role in our evolution, and the message of the Gospel that Jesus brought to us. By thwarting perceptions of Jesus' life and teachings, this misinformation serves as a barrier between the Jews and their/our King, and between the Commandments of our Creator and those of us gentiles who would become children of Abraham. We clear the haze of misinformation that obscures the life and teachings of our future King by discarding the

commandments of men and returning directly to Scripture to read for ourselves the Commandments of our Creator, which Moses wrote down in the Torah.

Again, Jesus Himself told us that the Commandments of the Torah will endure until our time in this Simulation comes to an end:

¹⁷ "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

¹⁸ For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹ Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. Matthew 5:17-19 New International Version.

He also warned us that many who do things in Jesus' name are evildoers:

²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. ²² Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' ²³ Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'" Matthew 7:21-23 New International Version.

The Pope and Ecumenical Patriarch are false prophets who act in Jesus' name. The Pope is a false prophet because, as one of many examples, he claims authority over souls, which inherently implies that he can prophesy as to which souls will enter eternal life and which won't. The Ecumenical Patriarch, which sits atop an image of the Roman Catholic Church's hierarchy of bishops and priests, likewise

claims authority over souls. Furthermore, the Ecumenical Patriarch is a false prophet for the Pope because, though it rejects the direct authority of the Pope, it promotes the religion of the Pope, which promulgates the commandments of the Pope. Likewise, the other priests of the Roman Catholic Church, the Eastern Orthodox Church, and the priests of other offshoots of the Roman Catholic Church, also act as false prophets because, whether or not they accept the direct authority of the Pope, they also promote the religion of the Pope, which promulgates the commandments of the Pope.

We can confirm the Pope and the Ecumenical Patriarch as false prophets with the false-prophet-identification tool taught to us by the Christ himself — the Parable of the Tree and Its Fruits:

¹⁵ "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. ¹⁶ By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? ¹⁷ Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. ¹⁸ A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. ¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ Thus, by their fruit you will recognize them." Matthew 7:15-20 New International Version.

So what are the fruits of the Pope and the Ecumenical Patriarch? In the last chapter, we discussed wars promoted by the Patriarchs of the Roman Catholic Church, which prior to the East-West Schism of 1054 AD, included both the Pope and the Patriarch of Constantinople (as well as the Patriarchs of Antioch, Jerusalem and Alexandria), which wars fed the establishment of the little horn as the King of Rome in 800 AD as described in Daniel 7.

Well-established history also recounts the role of the Pope in promoting the wars of the Crusades. A succinct summary is provided by Wikipedia:

*In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the Byzantine Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Turks colonizing Anatolia. One of Urban's aims was to guarantee pilgrims access to the Eastern Mediterranean holy sites that were under Muslim control but scholars disagree as to whether this was the primary motive for Urban or those who heeded his call. Urban's strategy may have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism of 1054 and to establish himself as head of the unified Church. The initial success of the Crusade established the first four Crusader states in the Eastern Mediterranean: the County of Edessa, the Principality of Antioch, the Kingdom of Jerusalem and the County of Tripoli. The enthusiastic response to Urban's preaching from all classes in Western Europe established a precedent for other Crusades. Volunteers became Crusaders by taking a public vow and receiving plenary indulgences from the Church. Some were hoping for a mass ascension into heaven at Jerusalem or God's forgiveness for all their sins....*¹⁶²

After the Protestant reformation, the papacy continued to promote religious wars across Europe, as succinctly summarized by Wikipedia:

The European wars of religion were a series of religious wars waged in Europe in the 16th, 17th and early 18th century. The wars were fought after the Protestant Reformation's beginning in 1517, which disrupted the religious and political order in the Catholic countries of Europe...

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. Warfare intensified after the Catholic Church began the Counter-Reformation in 1545

against the growth of Protestantism. The conflicts culminated in the Thirty Years' War (1618–1648), which devastated Germany and killed one-third of its population. The Battle of White Mountain (1620) in Bohemia was one of the decisive battles of the Thirty Years' War that ultimately led to the forced conversion of the Bohemian population back to Roman Catholicism.

The Peace of Westphalia (1648) put an end to the war by recognising three separate Christian traditions in the Holy Roman Empire: Roman Catholicism, Lutheranism, and Calvinism. Although many European leaders were 'sickened' by the bloodshed by 1648, religious wars continued to be waged in the post-Westphalian period until the 1710s, and collective memory of the wars lasted even longer.¹⁶³

More recently, investigations have shed light on other bad fruits of the Roman Catholic Church: the worldwide molestation of children by priests, including widespread rape of children by priests, including widespread anal rape of children by priests. As an example, in 2002, The Boston Globe brought the issue of child molestation by Roman Catholic Church priests to worldwide attention when it published results of an investigation that led to the criminal prosecutions of five priests for child molestation in the Boston Archdiocese of the United States.¹⁶⁴ Additional investigations revealed widespread child molestation by *thousands of* priests in states throughout the nation, and in nations throughout the world, resulting in a global crisis for the Roman Catholic Church.¹⁶⁵

The worldwide epidemic was enabled by Roman Catholic Church officials who not only hid information relating to these crimes against children from authorities, but also actually reassigned accused priests to positions in other parishes, in which positions they resumed unsupervised contact with children, as well their predatory sexual behavior. As an example, Cardinal Bernard Law, who managed the Archdiocese of Boston from 1984 until he resigned in 2002 in response

to the child molestation scandal propelled by the Boston Globe story, knew of the rape of children by priests within his archdiocese, and hid that fact from authorities. More particularly, Church documents evidence knowledge on the part of Law as to child molestation committed by dozens of Roman Catholic Church priests within his archdiocese over the course of decades.¹⁶⁶ These documents further evidence that Law and other Roman Catholic Church officials moved these priests from parish to parish rather than turning them over to authorities, thereby enabling their continued predatory behavior relating to children.¹⁶⁷ After Law's resignation, the Pope of the Roman Catholic Church at the time did not dismiss or even demote him, but rather Pope John Paul II appointed him Archpriest of the Basilica di Santa Maria Maggiore in Rome, one of the most venerated Roman Catholic Churches in the world, and one of only four churches worldwide to hold the esteemed title of "major basilica." It seems to me that this prestigious assignment of Cardinal Law by Pope John Paul II to lead one of the most esteemed churches of the world was a payoff to Law for refraining from revealing to the world that Law's efforts in covering up (and thereby propagating) the widespread anal rape of children within the Boston Archdiocese was orchestrated by the papacy.

Though the Pope has never expressly admitted direct papal participation in the scandal, the notion that the papacy was not materially involved in such an exhaustive worldwide cover-up of the rape of children by its priests is not tenable. The current Pope, Pope Francis, betrayed papal culpability in a recent visit to Chile to sooth public anger at child molestation by the Roman Catholic Church priest Fernando Karadima, when he accused Karadima's victims of slander for accusing the local bishop of a cover up. As reported by the Guardian:

Pope Francis has accused victims of Chile's most notorious paedophile of slander, in an astonishing end to a visit meant to help heal the wounds of a sex abuse scandal that has cost the Catholic church its credibility in the country.

Francis said that until he sees proof that Bishop Juan Barros

was complicit in covering up the sex crimes of the Rev Fernando Karadima, such accusations against Barros are "all calumny".

The pope's remarks drew shock from Chileans and immediate rebuke from victims and their advocates. They noted the accusers were deemed credible enough by the Vatican that it sentenced Karadima to a lifetime of "penance and prayer" for his crimes in 2011.¹⁶⁸

Ultimately, not only did Bishop Juan Barros resign in response to the scandal, but so did every other active bishop in Chile. As reported by the Catholic News Agency:

The Vatican announced Monday that Pope Francis has accepted the resignation of Bishop Juan Barros Madrid from his post in the diocese of Osorno, after being accused of covering-up for Chile's most notorious abuser priest, Fernando Karadima.

...

Barros submitted his resignation to Pope Francis alongside every other active bishop in Chile at the close of a May 15-17 meeting between the pope and Chilean prelates, during which Francis chastised the bishops for systematic cover-up of abuse throughout the country.

...

Pope Francis' appointment of Barros to Osorno in 2015 was met with a wave of objections and calls for his resignation. Dozens of protesters, including non-Catholics, attempted to disrupt his March 21, 2015 installation Mass at the Osorno cathedral.

Opponents have been vocal about their opposition to Barros ever since, with some of the most outspoken being victims of

Karadima, who in 2011 was found guilty by the Congregation for the Doctrine of the Faith of sexually abusing several minors during the 1980s and 1990s, and sentenced to a life of prayer and solitude.

Barros maintained his innocence, saying he didn't know the abuse was happening. Pope Francis initially backed him, refusing to allow Barros to step down from his post and calling accusations against him "calumny" during a visit to Chile in January.

However, after Scicluna and Bertomeu's investigation, the pope in April apologized for having made "serious mistakes" in judging the case due to "a lack of truthful and balanced information."¹⁶⁹

These abuses in Boston and Chile represent mere examples of the molestation of thousands of children by Roman Catholic Church priests in parishes in states throughout the U.S., and in countries throughout the world. In 2018, after the release of a grand jury report confirming that "predator priests" sexually abused over 1,000 children in just the State of Pennsylvania of the United States, with many of the crimes covered up by the Roman Catholic Church over a period of decades, Pope Francis apologized in a 2,000-word letter, coming as close as he ever has to admitting to a decades-long cover up at the papal level of the worldwide rape of children by its priests:

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives ... We showed no care for the little ones; we abandoned them ... The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced.¹⁷⁰

This apology by Pope Francis was not for nothing. The disturbing details described in this 1,400-page grand jury report, delivered in

scathing language, required it. Here are some of those details as reported by the Washington Post:

"Priests were raping little boys and girls, and the men of God who were responsible for them not only did nothing; they hid it all. For decades," the grand jury wrote in its report.

...

In Erie, a 7-year-old boy was sexually abused by a priest who then told him he should go to confession and confess his "sins" to that same priest.

Another boy was repeatedly raped from ages 13 to 15 by a priest who bore down so hard on the boy's back that it caused severe spine injuries. He became addicted to painkillers and later died of an overdose.

One victim in Pittsburgh was forced to pose naked as Christ on the cross while priests photographed him with a Polaroid camera. Priests gave the boy and others gold cross necklaces to mark them as being "groomed" for abuse.¹⁷¹

Along with war, the systemic cover up of the rape of children worldwide comprises fruit we'd expect of the beast. The fruit fits the tree. On the note of the bad fruit of the Pope, consider Jesus' teaching about the millstone in the context of the prophecies of the Book of Revelation:

¹ *At that time the disciples came to Jesus and asked, "Who, then, is the greatest in the kingdom of heaven?"*

² *He called a little child to him, and placed the child among them. ³ And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. ⁴ Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. ⁵ And whoever welcomes one such child in my name welcomes me.*

⁶ "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea. ⁷ Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come! ⁸ If your hand or your foot causes you to stumble, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. ⁹ And if your eye causes you to stumble, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell."

Matthew 18:1-9 New International Version (underline added by me).

The excerpt immediately above comprises something more specific, dark, and profound than a warning against being mean to children. Referencing the second underlined portion of the excerpt, the words "Such things must come" comprise the critical key to understanding the import of this excerpt in that these words reveal that the excerpt as a whole is about the future realization of prophecies, meaning the prophecies of Daniel about the little horn representing the papacy of the Roman Catholic Church. Referencing the third underlined portion, the words "woe to the person through whom they come" reveal that the excerpt is about a particular person, meaning the Pope. Referencing the first underlined portion, Jesus spoke of the stumbling of not just anyone, but rather of "these little ones—those who believe in me," meaning Christian children. Referencing the fourth underlined portion, Jesus' focus on the hand, foot and eye communicates temptations of the flesh. Again, referencing the fourth underlined portion, the phrases "thrown into eternal fire" and "thrown into the fire of hell" reference the fate of the 1st beast, meaning the Pope, and the 2nd beast, meaning the Ecumenical Patriarch, also known in prophecy as the "false prophet,"

because it teaches the commandments of the 1st beast. This fate is also described in Revelation 19:

20 But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur. Revelation 19:19-21 New International Version (underline added by me).

In sum, Jesus' teaching about the millstone comprise prophecy about a person causing Christian children to stumble as a function of temptations of the flesh. In other words, Jesus spoke here about yet-to-be-realized prophecies of Daniel, and how the primary object of those prophecies, meaning the papacy, systematically enabled weak priests to sexually molest Christian children throughout the world.

As a final note before moving to chapter 12, Jesus taught us to call no one on earth "father":

1 Then Jesus said to the crowds and to his disciples: 2 "The teachers of the law and the Pharisees sit in Moses' seat. 3 So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach.

... 9 And do not call anyone on earth 'father,' for you have one Father, and he is in heaven." Matthew 23:9 New International Version.

On the other hand, Moses told us to honor our "father[s]" and our mothers:

12 "Honor your father and your mother, so that you may live long in the land the Lord your God is giving you." Exodus 20:12 New International Version (underline added by me); see also Deuteronomy 5:16.

So, clearly, Jesus was not referring to our any of our dads when He taught us to call no one on earth "Father," because Moses did so. So to whom did Jesus refer? It seems to me that, in that underlined verse Matthew 23:10 above, Jesus, in the context of discussing the religious leaders of that time, referred to future religious leaders, meaning the papacy, who claims to be the vicar/substitute of Jesus in the context of a purported trinity of equals that includes our Creator, and its priests, who insist on being called "Father." The Pope and its priests are nothing more or less than men who obey commandments of men in lieu of fealty to the Commandments of our Creator. So, let's not call them that.

On the other hand, every person ever born is nothing more or less than a unique, vital, irreplaceable component of the Image of our Creator (collective consciousness that He Is), including the Pope and its priests, and so we are not to judge the Pope or its priests:

¹ "Do not judge, or you too will be judged. ² For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." Matthew 7:1-2 New International Version; see also Luke 6:37-38.

Judging any component of the Image of our Creator is the exclusive purview of our Creator and the Man to Whom our Creator delegated judgement, meaning Jesus, our King, a.k.a. the Son of Man:

²⁶ "For as the Father has life in himself, so he has granted the Son also to have life in himself. ²⁷ And he has given him authority to judge because he is the Son of Man.

²⁸ "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice ²⁹ and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned. ³⁰ By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me."

John 5:26-30 New International Version.

We're simply to dismiss the teachings of the papacy and its priests relating to their commandments of men, and to stop calling any of them "father." Leave judgement to our King.

On a more general note, Jesus' prophecies are often misunderstood or overlooked entirely as a function of limiting exposure to Scripture to snippets read in services on Sundays, out of context of other Scripture. Scripture is meant to be read cover to cover, from the first page of the Torah, to the last page of the Koran, and received holistically. In between the Torah at the front, and the Koran at the back, Scripture includes the Book of Isaiah, the Book of Daniel, the Gospels, the Book of Revelation, as well as other books written by or memorializing teachings of prophets of our Creator. I'll elaborate more fully on the Books of Scripture in chapter 25: *The Books of Scripture*.

Chapter 12

The Olivet Prophecy, by Jesus of Nazareth (And 3 Abominations of Desolation)

The Olivet Prophecy, so named for the Mount of Olives, located in Jerusalem, and upon which it was delivered, is an apocalyptic discourse memorialized in Matthew 24, Mark 13, and Luke 21. It includes Jesus' warning to his followers that they will suffer tribulation and persecution before the ultimate triumph of the Kingdom of God. In all three of those Gospel accounts, the Olivet Prophecy is soon followed by the Last Supper, meaning that it is the final extended teaching of Jesus memorialized by those Gospel accounts.

The Olivet Prophecy is actually a collection of many predictions. Lack of understanding of the Olivet Prophecy has led to the misconceptions in relevant regards that either Jesus was speaking loosely, or Jesus was wrong. In this chapter, I hope to provide increased understanding of the Olivet Prophecy pursuant to correcting these misconceptions. To the point, the predictions of the Olivet Prophecy are both precise and, to date, accurate.

Here is the Olivet Prophecy in its entirety as memorialized in Matthew, along with the 3-verse pretext that starts the relevant chapter:

¹ And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

² And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

³ And as he sat upon the mount of Olives, the disciples came

unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

⁴ And Jesus answered and said unto them, Take heed that no man deceive you.

⁵ For many shall come in my name, saying, I am Christ; and shall deceive many.

⁶ And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

⁸ All these are the beginning of sorrows.

⁹ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another.

¹¹ And many false prophets shall rise, and shall deceive many.

¹² And because iniquity shall abound, the love of many shall wax cold.

¹³ But he that shall endure unto the end, the same shall be saved.

¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

¹⁵ When ye therefore shall see the abomination of desolation,

*spoken of by Daniel the prophet, stand in the holy place,
(whoso readeth, let him understand)*

16 Then let them which be in Judaea flee into the mountains:

*17 Let him which is on the housetop not come down to take
any thing out of his house:*

*18 Neither let him which is in the field return back to take his
clothes.*

*19 And woe unto them that are with child, and to them that
give suck in those days!*

*20 But pray ye that your flight be not in the winter, neither on
the sabbath day:*

*21 For then shall be great tribulation, such as was not since
the beginning of the world to this time, no, nor ever shall be.*

*22 And except those days should be shortened, there should
no flesh be saved: but for the elect's sake those days shall
be shortened.*

*23 Then if any man shall say unto you, Lo, here is Christ, or
there; believe it not.*

*24 For there shall arise false Christs, and false prophets, and
shall shew great signs and wonders; insomuch that, if it were
possible, they shall deceive the very elect.*

25 Behold, I have told you before.

*26 Wherefore if they shall say unto you, Behold, he is in the
desert; go not forth: behold, he is in the secret chambers;
believe it not.*

*27 For as the lightning cometh out of the east, and shineth
even unto the west; so shall also the coming of the Son of
man be.*

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:1-36 King James Version.

As per verse 3 above, the Olivet Prophecy is a response by Jesus to an inquiry from His disciples: *"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"* A key to understanding the Olivet Prophecy is that this inquiry by Jesus'

apostles included not one, but three questions:

1. When shall these things, meaning the destruction of the 2nd Temple, be?
2. What will be the sign of thy coming?
3. What will be the sign of the end of the world?

In Matthew, like in Mark, Jesus does not directly answer question #1 above relating to the destruction of the 2nd temple, but rather focuses His answer on questions #2 and 3. (Jesus does appear to answer question #1 in Luke's version of the Olivet Prophecy, and I believe that this apparent answer to question #1 is a corruption of Scripture added by someone who did not understand Jesus prophecy referencing the abomination that desolates spoken of by Daniel the prophet, and consequently "revised" the prophecy in an attempt to reconcile it with the destruction of Jerusalem in 70 AD.) Furthermore, in delivering His response to questions #2 and 3 above, Jesus did not read from written notes, but rather delivered it in a stream-of-consciousness fashion. From our modern-day perspective, some of things that Jesus spoke of are in our past, and some have yet to occur in our future, and that can make things confusing from our modern-day perspective. However, from Jesus' perspective at the time he delivered the Olivet Prophecy, all of the things that he spoke of described "the future." As such, the Olivet Prophecy moves back and forth in discussing different aspects of the future as the future existed at the time Jesus issued the prophecy, leading up to His return and the end of the world. More particularly, chronologically, the Olivet prophecy can be dissembled into three parts:

1. The first part, from verse 4 to 14, speaks to the centuries during which the papacy rose to power all the way through the future to Jesus' return at the 1st resurrection and the start of the Kingdom of God.
2. The second part, from verse 15 to 22, speaks to the erection of statues of Jupiter and the Roman Emperor Hadrian on the ruins of the 2nd Temple in Jerusalem in 132 AD, and the genocide of Jews living the Judea during the Third Jewish-Roman War, which was instigated by that abomination, and

took place over the years immediately following, from 132 AD to 135 AD.

3. The third part, from verse 23 to 36, speaks again to centuries leading up to the reign of the papacy all the way up to Jesus' return at the 1st resurrection and the start of the Kingdom of God, followed by our exit from this Simulation.

Recognizing that Jesus response to questions #2 and 3 move back and forth in its focus on different time periods is a key to understanding it. With the benefit of this key, let's take a closer look at the profound predictions of the Olivet Prophecy.

4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Verses 4 and 5 immediately above are excerpted from the King James Version of the Bible. To punctuate the confused state of understanding of verse 5 in particular, here is verse 5 excerpted from the International Standard Version, a more modern version of the Bible:

5 For many will come in my name, claiming, 'I am the Messiah,' and will deceive many. Matthew 24:5 New International Version.

Of course, that version of the Olivet Prophecy, including the quotes around "I am the Messiah," would indicate that Jesus the Christ prophesied that persons who actually claimed to be Christ themselves would lead many astray. Other modern versions of the Bible likewise insert quotation marks around "I am Christ." I do not know of any person who claimed, "I am the Messiah," who led many astray. These versions of the Bible would undermine the credibility of our King as a prophet.

However, older versions of the Bible do not contain those quotation marks. For example, like the King James Version, first published in 1611, the Douay-Rheims Version of the Bible, first published in 1582, does not contain the quotation marks:

⁵ For many will come in my name saying, I am Christ: and they will seduce many. Matthew 24:5 Douay-Rheims Version.

Likewise, the Darby Version of the Bible, translated directly from ancient Hebrew and Greek versions that predate any English versions, does not contain the quotation marks:

⁵ For many shall come in my name, saying, I am the Christ, and they shall mislead many. Matthew 24:5 Darby Translation.

The quotation marks reflect a textual corruption that occurred over time, materially altering the meaning of the statement.

Furthermore, the first two commas of modern versions of the Bible, like the New International Version, do not exist in the underlying Greek text. Here is a word-by-word translation from the Greek text underlying our English translations:¹⁷²

πολλοὶ	γὰρ	ἐλεύσονται	ἐπὶ	τῷ	ὀνόματί	μου
Many	for	will come	in	the	name	of Me
λέγοντες		Ἐγὼ	εἰμι	ὁ	Χριστός	
saying		I	am	the	Christ	
καὶ		πολλοὺς			πλανήσουσιν.	
and		many			will they mislead.	

Table 12.1. Olivet prophecy, Greek-to-English translation.

Here is a direct translation of Jesus' prophecy from the underlying Greek text (note that the quotation marks and the first two commas are not present):

For many shall come in my name saying I am Christ, and shall deceive many.

It seems to me that the prophesy might be reworded to clarify its

true meaning from our third-person perspective as we read those words (as opposed to Jesus' first-person perspective as he spoke those words) as follows:

For many shall come in my name saying that Jesus of Nazareth is the Christ, and yet shall deceive many.

Removal of the textual corruptions, which is to say removal of the quotation marks, and removal of the commas, reveals the power of this prophecy. The meaning of the prophecy has nothing to do with persons like murderer Charles Manson claiming to be Jesus Christ. Furthermore, the prophesy does not speak to persons who *deny* that Jesus of Nazareth is the Christ. Rather, the prophesy is more specific and profound: many, while teaching that *Jesus of Nazareth* is the Christ, will nevertheless deceive many about Him and His teachings.

I do not know of a false prophet that said "I am Christ" that deceived many, including the elect. Likewise, I do not know of a false prophet that denied that Jesus of Nazareth is the Christ that deceived many, including the elect. the false prophet the Pope, and his false prophet the Ecumenical Patriarch, and their many priests. As discussed in chapter 10: *The 2nd Beast of Revelation 12 and the Eastern Orthodox Church*, the Pope is a false prophet because he portends to issue commandments alongside our Creator, and claims authority over which souls do and don't enter eternal life. The Ecumenical Patriarch of the Eastern Orthodox Church claims the same authority. Likewise, the other priests of the Roman Catholic Church, and the priests of the Eastern Orthodox Church and other offshoots of the Roman Catholic Church, also act as false prophets because, whether or not they accept the direct authority of the Pope, they promote the commandments of the Pope.

The Pope, and Ecumenical Patriarch, and other leaders of Christian denominations descending from Catholicism, have led many astray, including kings, dictators, presidents, and countless prominent religious leaders. They promulgate the Pope's commandments to worship Jesus

and the Holy Spirit alongside the God of Abraham, the God of Isaac, and the God of Jacob; to worship and bow down to the crucifix, cross and statues; and to abandon rest on the Sabbath in favor of worship on the day devoted to the illusory sun god. In short, this verse 5 is a reference to the papacy, and those leaders who teach its manmade commandments.

⁶ And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

These verses 6 and 7 reference the empire-shaking multi-national political and military upheaval of the centuries corresponding to the rise and fall of the Western Roman Empire, as discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*. This upheaval is the primary focus of the discussion below corresponding to verses 15-29, so I'll refrain from further comment here.

⁸ All these are the beginning of sorrows. ⁹ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another.

These empire-shaking multi-national political and military upheaval events "are the beginning of sorrows" because they proceed the accelerated rise of the papacy, and corresponding wars against the saints, meaning Christian Jews (as the disciples of Jesus were Christian Jews), and Arian Christians. Again, the events of this upheaval are the primary focus of the discussion below corresponding to verses 15-29, so I'll refrain from further comment here as well.

¹¹ And many false prophets shall rise, and shall deceive many.

As discussed in the chapter *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, the Pope is a false prophet because, as one of many examples, he claims authority over souls, which inherently implies that he can prophesy as to which souls will enter eternal life and which won't. The Ecumenical Patriarch also claims authority over souls, and is furthermore a false prophet for the Pope because, though it rejects the direct authority of the Pope, it promotes the religion of the Pope, which promulgates the commandments of the Pope, and thereby unwittingly testifies toward the Pope's notion that the Pope issues commands at the side of the God of Abraham, the God of Isaac, and the God of Jacob. Likewise, the other priests of the Roman Catholic Church, the priests of the Eastern Orthodox Church, and the priests of other offshoots of the Roman Catholic Church, also act as false prophets because, whether or not they accept the direct authority of the Pope, also promote the religion of the Pope, which promulgates the commandments of the Pope, and thereby and unwittingly testifying toward the Pope's notion that the Pope issues commands at the side of the God of Abraham, the God of Isaac, and the God of Jacob.

These false prophets deceive many as set forth at verses 4 and 5 above, and in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*.

12 And because iniquity shall abound, the love of many shall wax cold.

The bad actions of the papacy and priests that are of the religion of the papacy, meaning Babylonian paganism, including wars, and the recently-exposed worldwide systematically-covered-up rape and sodomy of children, has given rise to cynicism, such that many who call themselves Christians today largely ignore the plight of the poor, and passionately support leaders that openly promote harsh divisive rhetoric and exercise and even celebrate cruelty to others, all in direct contrast to Jesus' instruction to obey the Commandment of our Creator to love our neighbors as ourselves.

13 But he that shall endure unto the end, the same shall be saved.

Those of us who listen to the prophets of our Creator and honor the Commandments of our Creator, which are set forth in the Torah, shall participate in the 1st resurrection and the reign of our future King during the 1000-year imprisonment of the Adversary that follows.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

This verse 14 tells us by implication that, for the course of history from the rise of the papacy until now, the true Gospel has *not* been preached. In other words, this verse makes clear that the true Gospel will not be preached again until just prior to the end, likely meaning just prior to the return of Jesus. The true Gospel has nothing to do with worship of Jesus on Sunday morning, or Christmas, or Easter. None of those things are advocated in the Gospel accounts attributed to Matthew, Mark, Luke and John. The true Gospel, memorialized in the Gospel accounts attributed to Matthew, Mark, Luke and John, is this: repent and obey the Commandments of our Creator, for the Kingdom of God is near because our King has been born among us. The Commandments of our Creator are memorialized in the Torah. In the years preceding the end, that true Gospel will be preached widely around the world for the first time since the rise of the papacy.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray

ye that your flight be not in the winter, neither on the sabbath day:

With this verse 15, Jesus shifts His focus from the centuries leading up to His return all the way back to the year 132 AD. Before elaborating, let's consider the phrase "abomination of desolation." The underlying Hebrew term is הַשְׁקוּץ מְשׁוּמֵם, and means literally "an abomination that desolates." The term "abomination" is used by our Creator to refer to idols, as in the Book of Deuteronomy:

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. 26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing. Deuteronomy 7:25-26 King James Version (underline added by me).

15 Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Deuteronomy 27:15 King James Version (underline added by me).

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them.... Deuteronomy 29:17 King James Version (underline added by me).

According to Merriam-Webster's Dictionary, the term "desolation" means "grief, sadness" and "loneliness."¹⁷³ In other words, the type of grief, sadness and loneliness that results from the absence of our Creator. So an "abomination that desolates" means an abomination that results in the absence of our Creator where our Creator would otherwise be present, as setting up an idol in the Temple might desolate the Temple. In other words, upon an introduction of an abomination

that desolates into an otherwise holy place, which place is otherwise occupied by our Creator, our Creator Vacates the premises.

In Verse 15 here, Jesus references “the abomination of desolation, spoken of by Daniel the Prophet...” The prophet Daniel spoke of two abominations that desolate: a human being purporting itself at the side of the illusory pagan god Zeus / Jupiter, and the papacy purporting itself at the side of the God of Abraham, the God of Isaac, and the God of Jacob. We’ll address the papacy as comprising an abomination of desolation at verse 36 below. As to the illusory pagan “supreme” god referred to as Zeus by the Greeks and Jupiter by the Romans, the identity of the corresponding abomination of desolation referred to by our King is informed by the discussion of another “little horn” in Daniel 8, which is distinct from the “little horn” described in Daniel 7:

¹ In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

² And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

³ Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

⁴ I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

⁵ And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

⁶ And he came to the ram that had two horns, which I had

seen standing before the river, and ran unto him in the fury of his power.

⁷ And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

⁸ Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

⁹ And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

¹⁰ And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

¹¹ Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.

¹² And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

¹³ Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

¹⁴ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Daniel 8:1-14 King James Version (underline added by me).

The use of the term “little horn” here in Daniel 8, the same term that is used to reference the papacy in Daniel 7, is not incidental, but rather filled with educational purpose. We’ll get to that at verse 36 below. In the meantime, there is limited need for interpretation here as to the identity of the ram and the he goat, and the great horn and four notable horns of the he goat, as Daniel himself elaborates on these things to a significant degree later on in Daniel 8. In any event, in short, the “ram which had two horns” with one horn “higher than the other” and where the horn that was “higher came up last” was the Medo-Persian empire, which succeeded the Babylonian empire in 538 BC, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*. The higher horn and the lower horn refer to the greater strength of Persia as compared to Medes.

The “he goat” was the Greek empire, which succeeded the Medo-Persian empire in 331 BC, as also discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*. The “great horn” was Alexander the Great. The four “notable” horns were the four generals that ruled the four pieces into which the empire was divided after Alexander’s death: Cassander, Lysimachus, Ptolemy, and Seleucus.

As to the “little horn” that “came forth” from one of the four notable horns, that was Greek king Antiochus IV Epiphanes, who, from 175 to 164 BC, ruled the Seleucid Kingdom, named for Seleucus, one of the four generals each of whom assumed rule of one of the four pieces into which the Greek Empire split after the death of Alexander, as displayed in the map at Figure 12.1.



Figure 12.1. The Four Kingdoms That Succeeded the Greek Empire.

As displayed in the map, Seleucus ruled the easternmost piece, while Ptolemy ruled the southernmost piece, the Ptolemaic Kingdom, corresponding to the “pleasant land” Judah (which included Jerusalem and the 2nd Temple) and modern-day Egypt. The “pleasant land” is an honorary reference to Judah, which corresponds to the Promised Land of milk and honey. In this context, the little horn, Antiochus, invaded the Ptolemaic Kingdom, and conquered Judah¹⁷⁴, as well as modern-day Egypt except the city of Alexandria.¹⁷⁵ Toward the end of his reign, Antiochus also mounted a successful campaign in the east against Parthia, corresponding to modern-day Iran, to force a recognition of his suzerainty. And so, the little horn Antiochus “waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” Furthermore, in conquering those elements of the Greek Empire, Antiochus greatly expanded his kingdom, to the point that he ruled both the middle third of the world of prophecy corresponding to the earth and the eastern third of the world of prophecy corresponding to the wilderness, thereby lifting it to Heaven (at least until he withdrew from Egypt shortly after conquering it upon the demand of the Roman Senate¹⁷⁶). Thus, the little horn Antiochus “waxed great, even to the

host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.”

Antiochus IV Epiphanes original name was Mithradates. He gave himself the name “Antiochus IV Epiphanes” upon his succession. The assumed name means “god manifest.” In 167 BC or shortly thereafter, in the midst of a campaign to suppress worship of the God of Abraham, the God of Isaac, and the God of Jacob, Antiochus outlawed the daily sacrifices to our Creator, and defiled the 2nd Temple by setting up a statue of Zeus and a statue of himself alongside that statue of Zeus, demanding that the Jews worship them both.¹⁷⁷ As explained by Encyclopaedia Britannica:

*... the worship of Yahweh and all of the Jewish rites were forbidden on pain of death. In the Temple an altar to Zeus Olympios was erected, and sacrifices were to be made at the feet of an idol in the image of the King.*¹⁷⁸

And so, Antiochus set up a statue of himself along with a statue of the illusory pagan god that the Greeks worshipped as supreme. Thus, the little horn Antiochus “magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.” And the little horn “cast down the truth to the ground” in that it suppressed the one true religion, “and it practised, and prospered” in that it won the wars that it launched.

In Daniel 11, the prophet Daniel again speaks of this abomination that desolates:

³¹ And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31 King James Version (underline added by me).

I’ll note here that Rabbinical consensus holds that the abomination that desolates spoken of by Daniel here was that statue of Zeus erected in the 2nd Temple by Antiochus in 167 BC or shortly thereafter.¹⁷⁹

However, again, it seems to me that the abomination is more particular than that: this abomination that desolates is comprised of both Zeus and a human king at the side of Zeus. Antiochus was a human being who established himself at the side of Zeus by setting up a statue of himself alongside a statue of Zeus in the 2nd Temple.

Now, back to the Olivet Prophecy of our King. As to these verses 15-20 of the Olivet Prophecy, traditional Christian interpretation holds that this prophecy came true when the Roman Empire sacked Jerusalem in 70 AD. Admittedly, after the siege and sacking of Jerusalem, the Roman army displayed their legionary standards in the Temple, and these standards contained idolatrous images of illusory pagan gods. However, again, Daniel's notion of an abomination that desolates is more specific than that. More particularly, Daniel spoke of both a statue of Zeus and a statue of Antiochus alongside the statue of Zeus as comprising an abomination that desolates, but never spoke of Roman standards being an abomination that desolates.

Furthermore, the notion that these Roman legionary standards comprised the abomination of desolation spoken of by Jesus cannot be correct for at least this additional reason: Jesus' statement about the erection of the abomination of desolation served as a warning to Jews to flee Judea. The display of Roman legionary standards in the Temple *followed* the destruction of Jerusalem. By the time the Roman legionary standards were set up in the Temple, it was too late for the Jews to flee, as the relevant war was over.

Finally, as horrible as the First Jewish-Roman War, including the siege of Jerusalem of 70 AD, was, that horror was exceeded by the horror of the Third Jewish-Roman War, which took place in 132-135 AD. Thus, the siege of Jerusalem did not satisfy the parameters of verses 21-22 below: "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." We'll discuss these parameters further at verses 21-22 below. (Note that the Second Jewish-Roman War was only marginally fought in Judea¹⁸⁰, and as such could not be the subject of Jesus' prophecy, which expressly focuses on

Judea.)

So what event did Jesus refer to when he warned that the erection of the abomination of desolation would be a warning to flee Judea? In 132 AD, Roman Emperor Hadrian set up a Temple of Jupiter on the ruins of the 2nd Temple in Jerusalem. "Jupiter" is the name the Romans gave Zeus, the "supreme" illusory pagan god of the Greeks. In that Temple of Jupiter, Hadrian placed a statue of himself at the side of a statue of Jupiter, demanding that his subjects worship him alongside Jupiter.¹⁸¹ This "abomination of desolation" standing on that "holy place" led to a revolt by the Jews, known in history as the Third Jewish-Roman War, resulting in the genocide of Jews living within Judea. So, in sum, Jesus warned that when they see "the abomination of desolation, spoken of by Daniel the prophet," meaning a statue of a human king alongside a statue of Zeus/Jupiter, standing "in the holy place," meaning on the ruins of the Temple, as it did in 132 AD, the Jews should flee to avoid war and genocide that would follow from 132-135 AD.

So that's two abominations of desolation. In Daniel 12, the prophet Daniel speaks of yet another third abomination that desolates, comprised of that other little horn, the papacy, which attempts to set itself up at the side of the God of Abraham, the God of Isaac, and the God of Jacob in the 3rd Temple, which is the temple comprised of humanity itself. It seems to me that the structure of these earlier abominations that desolated the 2nd Temple (such structure comprised of a man put up alongside a supreme god) serves to help us to recognize the papacy (who purports himself up alongside our Creator) as a current ongoing abomination that desolates the 3rd Temple. We'll discuss this notion further at verse 36 below.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

According to Roman historian Cassius Dio, 580,000 Jews perished in the Third Jewish-Roman War, and many more died of hunger and disease.¹⁸² Many Judean Jews who did not die were sold into slavery.¹⁸³ The Jewish population of Judea was destroyed to an extent that some scholars describe the event as a genocide:

*Up until this date the Bar Kokhba documents indicate that towns, villages and ports where Jews lived were busy with industry and activity. Afterwards there is an eerie silence, and the archaeological record testifies to little Jewish presence until the Byzantine era, in En Gedi. This picture coheres with what we have already determined in Part I of this study, that the crucial date for what can only be described as genocide, and the devastation of Jews and Judaism within central Judea, was 135 CE and not, as usually assumed, 70 CE, despite the siege of Jerusalem and the Temple's destruction.*¹⁸⁴

Here's a summary of the significance of the Third Jewish-Roman War by Wikipedia:

*Modern historians view the Bar Kokhba Revolt as having decisive historic importance. They note that, unlike the aftermath of the First Jewish–Roman War chronicled by Josephus, the Jewish population of Judea was devastated after the Bar Kokhba Revolt, being killed, exiled, or sold into slavery, and Jewish religious and political authority was suppressed far more brutally than before.... The massive destruction and death in the course of the revolt has led scholars such as Bernard Lewis to date the beginning of the Jewish diaspora from this date.*¹⁸⁵

So, as far as the Jews of Judea were concerned, the Third Jewish-Roman War, which followed this abomination that desolates erected by Hadrian in 132 BC, comprised "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Some observant Jews managed to escape, and they brought the Torah with them. Thus, Jewish focus on the Torah and the Commandments of our Creator survived. However, if the days of the war had been longer, all observant Jews, which is to say all Israelites who continued to identify themselves as Israelites by the efforts to honor the Commandments of our Creator, would have been killed. If that happened, our grasp of our monotheistic tether to Reality would have faltered, and we would have failed to learn free-willed altruism, and would never leave this Simulation to rejoin the company of our Creator in Reality. Thus Jesus' proclamation that "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

I'll close my comments on these verses 21 and 22 with another note from Wikipedia as to the significance of the Third Jewish-Roman War on the differentiation between Judaism and Christianity:

The Bar Kokhba revolt greatly influenced the course of Jewish history and the philosophy of the Jewish religion. Despite easing the persecution of Jews following Hadrian's death in 138 CE, the Romans barred Jews from Jerusalem, except for attendance in Tisha B'Av. Jewish messianism was abstracted and spiritualized, and rabbinical political thought became deeply cautious and conservative. The Talmud, for instance, refers to Bar Kokhba as "Ben-Kusiba," a derogatory term used to indicate that he was a false Messiah. It was also among the key events to differentiate Christianity as a religion distinct from Judaism. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews.¹⁸⁶

This differentiation of Judaism from Christianity facilitated the separation of the Jews from the Messiah, meaning Jesus, and the separation of "Christians" from the Commandments of our Creator, which Moses wrote down in the Torah. It seems to me that these

separations enabled the rise of the papacy.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

With this verse, Jesus shifts His focus from the destruction of Jerusalem and the 2nd Temple back to the centuries leading up to the end of the reign of the papacy, which end will likely occur in 2060 AD, give or take a year, and His return thereafter.

As discussed above at verse 11, the Pope, the Ecumenical Patriarch, and the other priests of the Roman Catholic Church, the Eastern Orthodox Church, and other offshoots of the Roman Catholic Church, are false prophets in that they wittingly or unwittingly testify toward the notion that the Pope issues commands at the side of the God of Abraham, the God of Isaac, and the God of Jacob. These false prophets deceive many as set forth at verses 4 and 5 above, and in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church.*

The “great signs and wonders” include the changing of times and laws, as discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church.* More specifically, these signs and wonders include the papacy’s revisions to the pagan Julian Calendar, now called the Gregorian Calendar after Pope Gregory XIII, and the papacy’s attempt to delete the 2nd Commandment against bowing down to images (like the crucifix, the cross, and statues), to replace the 4th Commandment to “keep the Sabbath day” with a new papal commandment to “keep the Lord’s day” (meaning Sunday), and to “split” the 10th Commandment against coveting a neighbor’s house, wife, servants, animals and other things into a 9th commandment

against coveting a neighbor's wife and 10th commandment against coveting a neighbor's goods (seemingly to make up for deletion of the 2nd commandment against idolatry).

As to Jesus' warning, "Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not," the papacy claims to take the place of Christ on earth. In chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church* and chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*, we discussed the papacy's self-affirmed titles "Vicar of the Son of God" and "Vicar of Christ." In the former chapter, we also discussed statements of the papacy to the same effect, including the statement of Pope John Paul II in his book *Crossing the Threshold of Hope*:¹⁸⁷

Thus, Jesus' warning to not go forth when others state, "Behold, he is in the desert," seems to me to refer to the recent heralded historic visit of Pope Francis to the Middle East. As reported by the New York Times in 2019:

ABU DHABI, United Arab Emirates — Pope Francis became the first pontiff to visit the Arabian Peninsula, the birthplace of Islam, as he arrived on Sunday in the United Arab Emirates on a trip seeking to improve relations with the Muslim world and to offer encouragement to Catholic migrants in a region where his flock has dwindled amid increasing persecution and bloodshed.

The three-day stay in the Emirates, a relatively tolerant oasis that is home to some one million Catholics, also comes as a brief reprieve for a pope whose legacy and moral authority have been challenged by his struggle to come to grips with a global sex abuse scandal that shows no signs of abating.

*Those troubles seemed far away as the pope's plane touched down amid the palm trees, opulent high-rises, men in white dishdashas and enormous mosques in Abu Dhabi...*¹⁸⁸

Likewise, Jesus warning to not believe it when others state, “behold, he is in the secret chambers,” seems to me to refer to that papacy’s presence in the renowned chambers of the Vatican.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Here, Jesus tells us that his own return will be awesome and dramatic and unmistakable. Literally, Jesus will descend from Heaven, as described further in verses 30-31 below. As such, in the meantime, we should not allow anyone to fool us into thinking that he has come in place of Jesus.

28 For wheresoever the carcase is, there will the eagles be gathered together.

This verse 28 is in contrast to the last verse 27. In this verse 28, Jesus refers condescendingly to the notion that the papacy could take the place of Him. As discussed in chapter 9: *The Dragon of Revelation 12 and the Roman Empire*, the eagle is a symbol of the Roman Empire. Eagles, like the papacy, cardinals, bishops and priests of the Roman Catholic Church, represent those that effect the Babylonian paganism of the Roman Empire. The carcass of the Western Roman Empire is in Rome, which, as discussed in the chapter *The Little Horn of Daniel 7 and the Roman Catholic Church*, was sacked in 476 AD by the kingdom of the Heruli. The City of Rome contains within its borders Vatican City, the sovereign territory of the papacy. From this place, the papacy and the cardinals, bishops and other priests rule their empire, the Roman Catholic Church, which is effectively the ghost of the Western Roman Empire. And so, in contrast to the description of Jesus’ glorious return via descent from Heaven as per verse 27 above and verses 30-31 below, we have here in verse 28 a derogatory description of the presence of the papacy and its priests over the carcass of the Western Roman Empire: the “eagles” have “gathered together” where “the carcase is.”

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Again, all prophecies that are not expressly figurative are perfectly literal. Well, Jesus' references to the sun and moon and stars are expressly figurative. Keep in mind that the Gospel accounts were written by non-prophets, likely decades after Jesus' ascension into Reality. As such, one Gospel account may contain details that others do not, and these details can be helpful in understanding the prophecies of Jesus. More particularly, in Matthew, Jesus states "the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven...". However, in Luke, Jesus references "there shall be signs in the sun, and in the moon, and in the stars..." The term "signs" is an express nod to the figurative quality of these references.

Here's the relevant excerpt from Luke:

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

Luke 21:25-27 King James Version (underline added by me).

So, these references to "the sun" and "the moon" and "the stars" are not generalized references to the celestial objects and the weather, but rather specific references to prophetic terms for describing the rise and fall of empires, as discussed in the chapter 9: *The Dragon of Revelation 12 and the Roman Empire*. Again, Sir Isaac Newton explains the prophetic meaning of the sun, moon and stars in his book

Observations Upon the Prophecies of Daniel, and the Apocalypse of St. John:

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of Kings and Queens; but in sacred Prophecy, which regards not single persons, the Sun is put for the whole species and race of Kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory; the Moon for the body of the common people, considered as the King's wife; the Stars for subordinate Princes and great men, or for Bishops and Rulers of the people of God, when the Sun is Christ; light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others; darkness for obscurity of condition, and for error, blindness and ignorance; darkning, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness; darkning the Sun, turning the Moon into blood, and falling of the Stars, for the same; new Moons, for the return of a dispersed people into a body politic or ecclesiastic.¹⁸⁹

This key provided by Newton works not only to unlock the prophesy of Daniel and Revelation, but all of Scripture; and that fact is in and of itself a testament to the notion that all Scripture, including the Olivet Prophecy, was ultimately Authored by a single Author, meaning our Creator in Heaven. Applying this same key to this verse 29 of Matthew's version of the Olivet Prophecy, the words "[i]mmediately after the tribulation of those days" is instructive. In the verses immediately prior to this verse 29, Jesus speaks of the reign of the papacy. So, we're looking at events "immediately" following the "tribulation" of the reign of the papacy. As to the events, looking to the definition of prophetic terms provided by Newton, the sun represents a line of kings, like the papacy; the moon, which casts its light only when the light of the sun bounces off it, represents a body of common people,

like the membership of the Roman Catholic Church, which cast its light only when the light of their king, meaning the Pope, bounces off it; and the stars represent “bishops” and other “great” men,” like the bishops and other priests of the Roman Catholic Church. So, literally “immediately” upon the end of the reign of the papacy, likely in the year 2060 AD, give or take a year, “the sun” shall “be darkened” in that the Pope will no longer be king, “the moon shall not give her light” in that the Pope’s light will cease shining on his subjects such that his subjects cease reflecting light, “the stars shall fall from heaven” in that the bishops and other priests shall no longer reign under the Pope in that empire the Roman Catholic Church, and the heavens shall be shaken in that the Roman Catholic Church shall fall from them, meaning fall from its current position of global dominance, which includes much more than two thirds of the world of prophecy, meaning that the papacy, through the Roman Catholic Church and its offshoots, has dominated the whole world.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Sometime *after* the end of the reign on the papacy, which end will likely occur in the year 2060 AD, give or take a year, our King Jesus shall return to us in the Simulation to begin His reign, which shall begin with the 1,000-year imprisonment of the Adversary, and endure forever beyond that. More on this at verse 36 below.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

These verses, including especially the phrase “This generation shall not pass, till all these things be fulfilled,” are often misconstrued to refer to the generation living at the time Jesus made the statement. It doesn’t. “This generation” refers to the generation spoken of by Jesus in the immediately preceding verses, meaning the verses describing the fall of the papacy. More particularly, this “generation” alive at the time the 1260-year reign of the papacy ends comprises “they” that shall see “all these things be fulfilled.”

So, what does Jesus mean by “till all these things be fulfilled”? Certainly, Jesus means that this generation “shall see the Son of man coming in the clouds of heaven with power and great glory,” but it seems to me that Jesus also means much more than that. It seems to me that He refers to nothing less than the entire process of the evolution of humanity within this Simulation. In other words, I think that these verses of the Oliver Prophecy tell us that at least some members of the generation that witnesses the Jesus’ return will live all the way from His return until humanity exits this Simulation as a free-willed collective consciousness 1,000 years later, without any death in between.

On that note, let’s take another look at the two resurrections described by John of Patmos in Revelation 20, which we discussed in chapter 10: *The 2nd Beast of Revelation 13 and the Eastern Orthodox Church*:

¹ And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. ² He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. ³ He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short

time.

⁴ I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. ⁵ (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶ Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Revelation 20:1-6 New International Version (underline added by me).

So, in Revelation 20, John of Patmos says those who start Jesus' reign with him will live through the thousand-year imprisonment of the Adversary. The Torah tells us in live-action parabolic terms that after the 2nd resurrection, we'll leave the Adversary behind and exit this Simulation as a free-willed altruistic collective consciousness. Admittedly, perhaps everyone else you know who's ever read the Torah will tell you that it says no such thing. I'll spend book 3: *The Torah* trying to convince you that it does, and furthermore that it does so in unmistakable, albeit figurative, terms. More particularly, in the next book, we'll discuss the details of the 1st and 2nd resurrections and our exit from this Simulation further, but in the live-action parabolic terms of the Torah.

In the meantime, chapter 3: *The Purpose of This Simulation Is to Teach Us Altruism in the Context of Free Will*, we discussed briefly the notion of futurist Raymond Kurzweil that by the year 2029, a \$1,000 computer will exceed the power of the human brain, artificial intelligence, or "AI" will claim to be conscious, and full-immersion virtual

environments will achieve complete sensory replacement of real stimuli with virtual stimuli.¹⁹⁰ Kurzweil also postulates, quite convincingly, that some of the current generation, meaning the generation alive as I type this, less than 40 years from the year 2060, will live forever. More particularly, in the book *Transcend: Nine Steps to Living Well Forever*, he and his co-author, life-extension doctor Terry Grossman, M.D., write:

The point is that health and medicine is now an information technology, and that represents a new frontier. As a result, our health technologies are subject to what Ray calls the law of accelerating returns, a doubling of capability each year. This means that the ability to understand, model, simulate, and reprogram the information processes underlying disease and aging processes will be a thousand times more powerful in 1 decade and a million times more powerful in 2 decades.

¹⁹¹

Kurzweil and Grossman also leverage mathematical extrapolation analysis of past technological advancement to provide practical guidance to making it across the first of three bridges that they postulate lead to technology-enabled immortality:

We often use the metaphor of three bridges to talk about the three steps toward radical life extension. This book will be your guide to Bridge One, which is what you can do right now to slow down and in many cases to stop the processes that lead to disease and aging. We will guide you on how to create a personalized approach based on your unique body and brain. Bridge One will take you over a moving frontier because our knowledge about biology and how to transcend its limitations is expanding—at an exponential pace.

Bridge One will take us to Bridge Two, which is the full flowering of the biotechnology revolution. In about 20 years, we will have the means to perfect our own biology by fully reprogramming its information processes. We will be able to

*actually change our genes in order to live—well—for decades longer than what we now consider a long life. This, in turn, will take us to Bridge Three—the full flowering of the nanotechnology revolution—where we can go beyond the limitations of biology and live indefinitely.*¹⁹²

If that reads like science fiction, consider that Transcend was published in 2009, and even in the limited time since then, there has been remarkable evidence toward the notions of future indefinite longevity proposed by Kurzweil and Grossman. As one dramatic example among many dramatic examples, in 2020, researchers from Tel Aviv University and the Shamir Medical Center claim to have successfully reversed the biological aging process in elderly persons.¹⁹³ Specifically, the researchers used a form of oxygen therapy to reverse two key indicators of biological aging: telomere length and senescent cells accumulation.¹⁹⁴ Telomeres are comprised of repetitive sequences of non-coding DNA that protect the chromosome from damage, becoming shorter each time a cell divides, until by old age they become so short that the cell can no longer divide. Senescent cells are essentially damaged cells that no longer proliferate. As the Independent reported:

As the human body gets older, it experiences the shortening of telomeres – the protective caps found at the end of chromosomes – and an increase in old, malfunctioning senescent cells.

A clinical trial involving 35 adults over the age of 64 sought to understand whether a method called Hyperbaric Oxygen Therapy could prevent the deterioration of these two hallmarks of the ageing process.

The subjects were placed in a pressurised chamber and given pure oxygen for 90 minutes a day, five days a week for three months.

At the end of the trial, the scientists reported that the

participants' telomeres had increased in length by an average of 20 per cent, while their senescent cells had been reduced by up to 37 per cent.

*This is the equivalent to how their bodies were at a cellular level 25 years earlier, the researchers reported.*¹⁹⁵

I do not propose that Kurzweil and Grossman have articulated the precise means by which members of the current generation might live until humanity exits this Simulation as a free-willed altruistic collective consciousness. Rather, my relevant point is twofold. First, their basic argument that technology is accelerating at such a rapid pace that it will within decades facilitate everlasting life is compelling and convincing, and bolstered by remarkable anti-aging progress over the decade since they published *Transcendent*. Second, in the context of these verses of the Olivet Prophecy, as we approach the end of the reign of the papacy, likely in 2060 AD, give or take a year to allow for the variance between the Hebrew and the pagan Gregorian calendar and for rounding errors, and thereafter the return of our King, as we'll discuss below at verse 36, I find the timing of potential technology-enabled everlasting life to be impeccable, and to comprise circumstantial evidence of Intelligent Design.¹⁹⁶

35 Heaven and earth shall pass away, but my words shall not pass away.

Here, I think Jesus tells us that the earth, meaning this Universe, and the realms between this Universe and Reality, are transient Simulations. Humanity will as a collective consciousness move in and out of these Simulations/Heavens lying between this Simulation/Universe and Reality as facilitates our Guided evolution toward a Divine level of free-willed altruistic creativity, like that possessed by our Creator, in Whose Image He Created us. Apparently, these Simulations will fade, but Jesus will always be with us as our King and the Vine upon which we branches hang, and so will His words.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

In this Verse 36, Jesus said that, as of the day on which he spoke, the day and hour of His return and the fulfillment of “all these things” were unknown to anyone except the God of Abraham, the God of Isaac, and the God of Jacob (though I imagine that Jesus might have since he made this statement learned the precise day and hour, and if so, likely sometime after His Crucifixion). This verse reminds us that only our Father in Heaven is God, and Jesus is His prophet and our King. Jesus knows many things that you and I and the other components of Adam don’t know, and doesn’t know other things that only His/our Father in Heaven knows.

Moving Forward

Again, I believe that the prophetic purpose of these prophecies of Daniel, John, and Jesus is to refocus humanity at this later stage of its evolution on the seminal texts of Judaism and Christianity: the Books of the Hebrew Bible actually written by or memorializing the teachings of prophets, the Gospel accounts attributed to Matthew, Mark, Luke and John, Acts of the Apostles, and the Book of Revelation. Among the messages that I believe these prophecies of Daniel, John, and Jesus would cause us to focus on as a function of the breathtaking fulfillment of their precision prophecies are the following three:

1. **There is no god except our Father in Heaven.** There is but one God, and God’s Name today is the same as the day God gave God’s Name to Moses. As memorialized at Exodus 3, God told Moses that His Name is “the God of Abraham, the God of Isaac and the God of Jacob.” Prayer to anyone or anything else is a violation of the 1st Commandment. Jesus of Nazareth is everything that He said is: a Man born of Mary (who was a virgin at the time), our Friend, our Brother, a Prophet, the Son of God (in figurative terms), and the Christ

spoken of by the prophet Isaiah. However, when our Savior and future King was asked how we should pray, He taught us not to pray to Himself, but rather to pray to Our Father, as memorialized in Matthew 6 and Luke 11. It's time to stop allowing Popes, Ecumenical Patriarchs and other men who are not prophets to cloud our receipt of this simple instruction to pray by praying to our Father in Heaven.

2. **There is no place for images between us and God.**

Worshipping or bowing to images like crosses, crucifixes or statues comprises a violation of the 2nd Commandment. That's why the papacy thought to "delete" the 2nd Commandment of our Creator when it issued its own version of the 10 Commandments, as discussed in the chapter *The Little Horn of Daniel 7 and the Roman Catholic Church*. As discussed in chapter 8: *The Little Horn of Daniel 7 and the Roman Catholic Church*, the crucifix wasn't even invented until the 6th century. Jesus' disciples didn't carry these things around or hang them in their homes or places of worship, even after His ascension to Reality, and neither should we.

3. **The Commandments our Creator Gave Moses are perfect and require no corrections.** These Commandments of our Creator that Moses wrote down require no deletions, additions, or revisions by us. Jesus, our King, confirmed that the only path to the Kingdom of God lies in fealty to the Commandments given to Moses, as memorialized at Exodus 20, Deuteronomy 5, and throughout the rest of the Torah that Moses wrote down. God does not make mistakes, He Chose His prophet Moses well, and the Commandments that Moses wrote down require no corrective work whatsoever. Honor the weekly and yearly Sabbaths, and all of the other Commandments God Gave Moses, which Moses wrote down in the Torah, meaning only ever the written Torah.

The Good News that Jesus brought to us is that the Kingdom of His

Father, the Ancient of Days, is near. More particularly, Daniel 7 tells us Jesus, the Son of Man, will rule as King on His Father's Kingdom:

¹³ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

¹⁴ And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Daniel 7:13-14 King James Version.

God made me an optimist, and so I'll end this book on this note: The fulfillment of the prophecies of Daniel, Revelation, and the Gospel accounts is not bad news, but rather more good news. More particularly, if these prophecies are true, which they are, then the God of Abraham, Isaac and Jacob is Real, and so is God's Prophet Jesus the Christ, as is the Gospel that Jesus taught. And if the good news of the Gospel is true, which it is, then the Kingdom of God is coming, and so is our King.

Now onto book 3: The Torah, where we'll reference physics; Judeo-Christian-Islamic Scripture; the monotheistic tenets underlying Hinduism, Buddhism, and Shamanism; and occult (which we must never practice because it enslaves us to illusory stimuli) to interpret the 4-dimensional live-action parabolic lessons of that staggering Work of literally Divine Genius: the Torah.

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196. Misinterpretation of another prophecy of Jesus has undermined the perceived credibility of our King:

²⁸ "Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom." Matthew 16:28 New International Version; see also Mark 9:1 and Luke 9:27.

Some cite that verse 28 immediately above in the context of claiming that our King was wrong in that the Kingdom of God did not arrive before everyone standing with Jesus on that day he spoke that verse died. However, in that verse 28, Jesus referred to His transfiguration, which was nothing less than a glimpse of the Son of Man in His Kingdom, which was witnessed by three of those "standing here" just six days later:

¹ After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. ² There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. ³ Just then there appeared before them Moses and Elijah, talking with Jesus.

⁴ Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."

⁵ While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

⁶ When the disciples heard this, they fell facedown to

the ground, terrified. ⁷ But Jesus came and touched them. "Get up," he said. "Don't be afraid." ⁸ When they looked up, they saw no one except Jesus.

⁹ As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead."

Matthew 17:1-9 New International Version; see also Mark 9:2-10 and Luke 9:28-36.

So that prophecy of Jesus has already come true, and it unraveled before three of those who stood with Jesus on the day that He issued the prophecy, meaning Peter, James, and John, just like our King said.

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